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LEGISLATION AS A REMEDY FOR STRIKES

The prevalence of strikes in our land, particularly since the termination of the hostilities of World War II, presents a problem of prime importance to the American people, calling for serious consideration on the part of all who wield any influence over their fellow citizens. We can well fear for the survival of our nation, unless we can find in the near future some effective remedy for the labor conflicts that are eating into the very heart of American life. It is indeed to be expected that the adjustment of industrial conditions called for by the close of the war should be accompanied by a considerable number of conflicts between employers and employees. In the aftermath of World War I a similar situation prevailed, as is evidenced by the fact that throughout the United States in the course of the year 1919 more than four million persons were involved in 2665 labor disputes.[1] According to the statistics of the United States Department of Labor, during the first eight months of 1946, 3125 strikes were begun (counting only those strikes that involve six or more workers), involving about two and a half million workers.[2] We have reason to hope that with the passing of war conditions the number of work stoppages will diminish. However, the discontent and injustice and hatred caused or connoted by those strikes which will take place cannot fail to constitute a substantial addition to the influences that are causing great harm to the spirit of our people.

Priests are often requested to express their views on the subject of labor disagreements. The average priest cannot be expected to be familiar with all the factual details of the labor situation. Nor is it to be expected that even those who are experts in the field of labor relations should be in complete agreement as to the best means for improving the complicated situation in which so many employers and employees are involved. However, it is fitting that all priests have some familiarity with the principles of

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[1] Fitch, J. A., "Strikes and Lockouts," *Encyclopedia of the Social Sciences*, XIV (New York, 1937), 423.

[2] Cf. *Press Release* of U. S. Department of Labor, Sept. 29, 1946. It should be noted that the most illuminating statistics of strikes are those which give the amount of "man-days idle."

Catholic moral and social teaching pertinent to this subject, and be able to give some practical applications of them to current labor problems.

One of the most vital questions relative to the matter we are discussing centers about the feasibility of legislative measures aimed at preventing strikes, or at least at diminishing their frequency. In recent months, when strikes have brought hardships and inconvenience to so many of the public, far removed from personal contact with the contestants, we have often heard the impatient complaint: "Why doesn't the government do something about the strike situation? Why doesn't Congress make a law to outlaw strikes?" Those who make these complaints are usually unaware of the legal difficulties connected with a solution which to them appears so simple. The sweeping legislation which they suggest is very likely to be overthrown as unconstitutional by the Supreme Court. Furthermore, it must be remembered that our federal government is limited in its jurisdiction over labor relations to those that in some way are included in the category of interstate or international commerce. All industries of any considerable extent do come under this classification, it is true; yet there are many smaller business organizations which are quite restricted in their scope, and which accordingly are subject to the legislative enactments of the state only, not of the federal government. It is quite evident that it would not be an easy task to get all the states, as well as Congress, to pass laws that would be sufficiently uniform to insure harmonious action in the twofold jurisdiction to which our people are subject. Besides, to be realistic about the matter, we should realize that many of our legislators are influenced in their decisions, not only by the desire to promote the common good, but also by the consideration of the effects their official actions will have on the mind of the voters. And since the members of the working class constitute a considerable proportion of the voters in our land, some of our lawmakers would unquestionably hesitate to support measures that even in a limited degree would curb the right of the workingman to go on strike, whatever might be the advantages of such legislation from the standpoint of the public welfare.

Yet, despite these difficulties, it would seem that the time has come when we should advocate legislative measures, both state and federal, as a means of protection against the manifold evils of the strike. That such measures are quite in harmony with Catholic teaching, granted the requisite conditions, is quite evident from the words of Pope Leo XIII:

> If, therefore, any injury has been done to or threatens either the common good or the interests of individual groups, which injury cannot in any other way be repaired or prevented, it is necessary for public authority to intervene. . . . Wherefore, if at any time disorder should threaten because of strikes or concerted stoppages of work . . . the power and authority of the law, but of course within certain limits, manifestly ought to be employed.[3]

The need of applying this principle today becomes apparent when we realize that the strike is becoming more and more an attack on the public. In the modern strike of any considerable proportions it is the people who suffer more than the employers against whom the strike is supposed to be directed. As the *New York Times* expressed it:

> Since the end of the war it has become more and more evident that the industrial strike has ceased to be primarily a contest between employers and workers and has become primarily a test of the public endurance. . . . Strikes of this sort are not entirely new. The railway strikes of 1877, the Pullman strike of 1894 were in the pattern. What is new is that this kind of strike has almost replaced the older type in which there was some appeal to public sympathy.[4]

An example of the extent to which a strike can inconvenience the public, and even cause danger to human lives, is seen in the account of the Pittsburgh power strike, which began in September, 1946:

> Electric power for 1,400,000 people was down to one-third of normal. All but a handful of Pittsburgh's hundreds of restaurants were shut. Department stores were shut. All but a few office buildings were shut. Transportation facilities were crippled. Some 100,000 people were out of work. Mayor Lawrence admitted that he could no longer guarantee the continuing health and safety of his city.[5]

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[3] *Two Basic Social Encyclicals*, English Translation approved by the Holy See, (Washington, D. C.: The Catholic University of America Press, 1943), p. 47 ff.

[4] *New York Times*, Editorial, Sept. 7, 1946.

[5] *Time*, Oct. 7, 1946, p. 24.

If it be admitted that some form of legislation is desirable, the question naturally arises what should be the precise nature of the legislative enactment that would be most practical, in line with Catholic thought. We could not begin to describe in detail every form of law that has been suggested. However, it seems that we could reduce all the plans to three general groups:

(1) A law could be passed which would impose on all employers and employees the obligation to submit their differences to a governmental arbitration board, with the obligation to accept the findings of the board, under threat of legal punishment. Such a drastic measure is suggested by Msgr. M. Cronin in *The Science of Ethics*: "In every country there should be set up special tribunals authorized to deal, and to deal compulsorily with all questions concerning the nature and conditions of labor, and these tribunals being once set up, both strike and lockout should be strictly forbidden as at once unnecessary and opposed to the public good."[6]

Msgr. Cronin argues to his stand by analogy with governmental control in other matters involving justice. If, he says, we grant the government the right to enforce arbitration in such matters as the possession of land and houses, why should we hesitate to allow it to impose its rulings in the matter of wages, proper working conditions, *etc.?*

On June 20, 1945, Senator Hatch introduced into Congress a bill which would authorize compulsory arbitration in the case of controversies threatening the interruption of a commodity or of a service on which the community is so dependent that severe hardship would be inflicted on a substantial number of persons. Fines up to $5000 or imprisonment up to one year, or both, are stipulated for resistance to or interference with the performance of the duties prescribed in the bill. The decision rendered by the board of arbitration would be binding normally for a period of one year, but never more than two years.[7] A defence of this measure was thus stated by Mr. Donald Richberg, one of the supporters of the proposed legislation:

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[6] Cronin, M., *The Science of Ethics* (Dublin, 1939), II, 371.

[7] Cf. Ford, T., *Compulsory Settlement of Labor Disputes* (Editorial Research Reports, 1946, N. 5), 83 ff.

> No government can permit its citizens to suffer for lack of light or heat or food just because its producers and distributors cannot agree upon the division of rewards for their cooperative public service. The government must act to compel one or both parties to fulfill the responsibility they have assumed to supply a public necessity. The government must either seize the enterprise and operate it or use force to make one contestant yield to the other.[8]

But, however one may be tempted to favor such legislation when suffering from the inconveniences that a widespread strike can cause, it must be looked on askance—to say the least—from the standpoint of Catholic social doctrine. The relation between employer and employee, involving so intimate and personal a factor as a man's working power, the God-given means of his and his family's subsistence, is something far more important than the possession of lands and houses, so that the curbing of man's right to accept or to reject such a relation should not be allowed save for reasons of the greatest necessity. Governmental action to impose arbitration, even within a limited sphere of industries, is a dangerous approach to totalitarianism. Indeed, the authority to forbid all strikes and lockouts is a logical feature of any form of totalitarian government; and the efficiency of industry is undoubtedly greatly promoted in that respect. But the price that is paid for such efficiency is the reduction of both employers and employees to the status of cogs in a vast machine.

Furthermore, the experience of those countries (outside of totalitarian nations) where coercive measures have been introduced to eliminate strikes has not been a very encouraging demonstration of the efficacy of this plan. New Zealand and Australia have had legislation of this kind for many years. In the beginning these laws did diminish the number of strikes, but with the passing of the years they became gradually less successful. It has been asserted that by 1941 Australia had had more strikes per capita than either the United States or Great Britain.[9] It has been found that the penal clauses against strikes cannot be enforced, so that in general the attitude has been to substitute mediation for arbitration. In our country the nearest approach to compulsory arbitration is a law which was passed in Kansas in 1920 declaring that in the field of certain industries the decisions of a Court of Industrial Relations were binding, so that within these industries strikes and picketing were prohibited, and violations of the decisions were punishable as criminal offences. However, these provisions were declared unconstitutional by the Supreme Court of the United States in 1923, and in 1925 the Court of Industrial Relations was abolished.[10]

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[8] *Baltimore Sun*, July 13, 1945.

[9] Ford, T., *op. cit.*, 90.

(2) There could be legislation providing the means whereby the contestants could obtain by their own free choice arbitration from a board appointed by the government. Senator McMahon, on Sept. 20, 1945, proposed a plan of this nature. According to this plan there would be a "Conciliation and Mediation Division" in the Department of Labor. A "United States Board of Arbitration" would be constituted, made up of three members appointed by the President. On the request of both parties to a labor controversy, the Board would form a board of arbitration, which would then have power to subpoena witnesses, require the production of books, *etc.* Before arbitration proceedings are begun, both parties would agree that the decision of the board would be valid and binding.[11] The characteristic of this proposal is that there would be no obligation on labor contestants to seek arbitration. It would be only when both sides expressed their willingness to seek and to accept this method of settling their differences that the board would have any authority.

There is no difficulty in this plan with respect to the restriction of the liberty of the parties involved. But, it is to be questioned whether it would substantially improve conditions as they now exist. It would seem that there would usually be great reluctance, on one side or the other, to leave the decision to a board, so that in practice few labor disagreements would be voluntarily submitted for arbitration.

(3) The third type of plan would make it obligatory on the contestants to submit their differences to a board appointed by the government, in such wise that they would subsequently be free to accept or to reject the decision. It was this type of mediation that was proposed by President Truman on Dec. 3, 1945, in his "fact-finding" plan. Until the decision has been rendered, strikes and lockouts would be forbidden, which would provide a maximum of thirty days as "cooling-off period." The President

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[10] *Ibid.*, 89.

[11] Bill S. 1419, 79th Congress, 1st Session.

did not indeed recommend that this period be made mandatory, but it would seem to be consistent with this type of measure, as is the case with the Railway Labor Act. The board of mediation would have the right to subpoena individuals and records. Although the parties would not be bound to accept the recommendations of the fact-finding board, the President thought that in most cases they would be accepted, particularly in view of the presumption that public opinion would favor the decision of the board. It is interesting to note that according to a Gallup poll of Jan. 4, 1946, seventy per cent of union members were for the President's plan. However, labor leaders were generally opposed to it.[12]

The plan advocated by the President is very similar to the method that has been employed in Canada since 1907. (The original act was modified in 1925 to meet an adverse decision of the British Privy Council.) According to this act, if a dispute arises between employer and employee, in the field of certain specified industries, they may not resort to a strike or a lockout until a board of investigation, possessing subpoena powers, has rendered a decision. The measure provides for fines to be inflicted on those who inaugurate a strike or lockout before the decision has been rendered, but in practice this has seldom taken place. The measure has not been fully effective by any means, but it certainly seems to have been successful in averting a considerable number of strikes.[13]

It would seem that some form of this third type of legislation is not only the most practical, but also the most conformable to Catholic teachings. It would not deprive the workingman of the right to strike, but it would defer the exercise of that right until a decision has been rendered by a board outside the circle of employers and employees, and presumably made up of impartial experts. It must be remembered that, according to Catholic principles, a strike is not justifiable until the parties involved have made all reasonable efforts to settle their differences by peaceful means. Now, surely, the appeal for a fair decision to an established board would seem to be a reasonable means of settling the differences, even though it may require a comparatively brief period of delay before any action can be taken.[14]

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[12] Ford, T., *op. cit.*, 85 ff.

[13] *Ibid.*, 89 ff.

[14] Cf. MacLean, D., *The Morality of the Strike* (New York, 1921), 161.

The conditions of the times seem to call for a measure of this kind to save both labor and capital from the destructive course on which they are now launched. Certainly, it would be difficult to prove that this type of legislation, at least when restricted to industries having a direct bearing on the common good, is in any way contrary to Catholic principles. Indeed, in a statement of the Social Action Department of the N.C.W.C., issued on Nov. 19, 1945, and signed by Bishop Alter, approval was given to this form of mediation.

It must be remembered, however, that legislation is not the final solution of the strike problem. A fair adjustment of wages to prices is even more necessary. Moreover, even more basic is the suggestion of Pope Pius XI:

> We consider it more advisable in the present condition of human society that, so far as is possible, the work-contract be somewhat modified by a partnership-contract, as is already being done in various ways and with no small advantage to workers and owners. Workers and other employees thus become sharers in ownership or management or participate in some fashion in the profits received.[15]

Finally, most fundamental of all as the preventive of strikes is the imbuing of both employers and employees with religious principles. Legislation will not be an effective remedy unless men look on law as the expression of God's will. Even partnership in a business will leave a workingman unsatisfied and discontented if his ambitions are purely materialistic. Those who center all their ambitions in the goods of this world will ever yearn for more; and when this condition is general, we shall have labor disputes, whatever legislation may be passed. And so the priest, even though he does not directly mingle in labor relations, can do his part toward diminishing the evil of strikes by preaching to all who will hear his voice that justice and charity toward all are commanded by the law of the Most High, and that the greatest happiness in life comes to those who are convinced that temporal blessings are of little value compared to the friendship of God.

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[15] *Two Basic Social Encyclicals,* 131.

PARATROOPER PADRE

[Editor's Note: *This is the second in a series of articles made up of excerpts from letters written to members of his family by Fr. Francis Sampson, Chaplain with the 101st Airborne Division during World War II. The first article, dealing with the Normandy invasion, appeared in the November, 1946, issue.*]

PART II: HOLLAND AND BASTOGNE

September 16th we were briefed for our mission in Holland. I managed to get all the Catholics together for Mass, and everyone received Holy Communion. As before the jump in France, I again shook hands with the men as they left the hangars to go to their respective planes; a large number of the men knelt for a blessing. We took off at eleven a. m., flew over the channel, escorted by P-47s; over Brittany and northern France; over Belgium, which was beautiful from the air; and then into Holland. There was not nearly as much flak sent up at us as in France. At ten minutes of one we stood up and hooked up. It was a beautiful day. At 1:10 we jumped. As soon as I left the door I saw a large castle below with a wide moat encircling it. My chute opened well, but I had scarcely got my bearings again when I saw that I was swinging onto the top of another man's chute. I landed almost in the middle of his chute and sank as if in quicksand. I laid down and tried to roll off. In the meantime my own chute collapsed and hung down. I rolled off his chute and my own blossomed out again and just in time—I was less than 100 feet from the ground, or I should say from the water. I think that was the closest that I ever came to death by jumping. I lit squarely in the middle of the moat but fortunately the water was only up to my chest. Since I was not nearly as heavily loaded down as in France, I was able to make the edge, and to climb up and over the fence about it. I had not heard a shot fired, and the day was so beautiful that it seemed like a parade ground jump. That illusion was dispelled a couple of hours later.

The man on whose chute I had fallen had landed in deeper water. I was able to get hold of his chute and to drag him in, before I got out of the moat. Quite a few men had landed in trees, and there were many with broken arms and legs and back injuries.

I located Dr. Kingston who had jumped in my plane. He had landed in a tree and had hurt his back getting out. A drawbridge from the castle was over the moat, and the doctor suggested that we set up an aid station there immediately. Several medics were about and began bringing the injured to the castle, which was now, we discovered, a museum with torture racks, implements for mutilation, scourges, iron masks, and fearful pictures of these things in operation hung all about the many rooms. Not the most ideal setting to inspire confidence in an army doctor. The first patient had a broken arm and dislocated wrist. I held the arm while a medic administered ether and the Doc pulled the bones in place. It didn't take more than three minutes. The boy woke up immediately with, "Gee, Father, are we home already?" Then, looking about him, he began to realize where he was and said, "Gosh, I had a swell dream about going home. How many hours have I been here?"

Doc Kingston asked me to try and contact Col. Kinnard, get our location, and find out if the aid station should stay where it was. A little Dutch town was only about a mile away and I went there looking for Col. Kinnard. The people were all out in the streets waving to the Americans, cheering, and offering cool fresh milk to Yanks. One of the soldiers told them that I was a priest, and you can't imagine the excitement; southern Holland is solidly Catholic and what Catholics! They went immediately and got the pastor, who literally pushed me up to the rectory, sat me down to a big meal, and summoned the village barber (for I had a beard . . . we always wear them into combat—makes you look tough). First, however, I got hold of a couple of GIs and told them to locate Col. Kinnard and come back and let me know where he was. Then I had the fine dinner, was shaved, and went outside, where a whole monastery of Norbertines were waiting to greet me. I had to shake everyone's hand. They all spoke English and all at once. This didn't seem much like real combat, or if it was I could take a lot more of the same kind of combat.

The two GIs came back. They had located Col. Kinnard and I went to him to get the dope. He told me that we were nearly eight miles off our DZ and that Bn. would have to hurry up and get there before nightfall and take our objectives. He asked me to tell the Doc, get transportation for the patients if possible, and follow. I hurried back to the castle, told Kingston, and he asked me to get some vehicles if I could. I went back into town, but there was not a serviceable truck there. I then went back toward the castle, and when I got to within 300 yards of the place I saw Germans all around. There were a few shots, but they had taken the place without any opposition. Capt. Byrd, who had been left there to form a road block with a few GIs had been killed, I learned later, with three of his men. I was lucky not to have been seen, so I hightailed it back to town, got a scooter-bike and set out after Col. Kinnard, whom I located in Veghel, our original objective. I gave him the story, and he sent a platoon to try and retake the medics and wounded, but it was too late. They had been evacuated by the Germans.

Then things began to pop from all quarters. Our holiday jump turned into a nightmare for the next few hours. Then the Germans withdrew, but we knew that it was only to try to encircle us, and that in a couple of days we would really be in for it. Our Regimental Aid station was set up in the magnificent and up-to-the-minute hospital of the town of Veghel, and operated by a splendid Dutch order of nuns. The priest chaplain of the hospital was very gracious—got out all his pre-war tobacco, and the radio which he had hid for four years. I couldn't convince him that a real battle was still to be fought. Our casualties were very small so far; the German artillery had not hurt us as badly as it had the civilians. The two Dutch doctors at the hospital were very good and we became good friends. The younger doctor, Leo, became one of the finest friends I have made since I left the States. Our Regimental surgeon later told me that Leo was one of the most skillful and talented young doctors he had ever seen. In several cases he injected a stimulant directly to the heart with a needle to pull a man out of severe shock, and saved lives with his fearless surgery.

The British armored column was long overdue. They were to push through in eighteen hours, and we did not even see them until the fourth day, when they stopped at four p.m., made their tea, and prepared to bed down for the night. No wonder their own paratroopers at Arnheim were cut to ribbons. To get ahead of the story a little bit, some time later, at a dinner party of American officers, an English tank officer was present. The Englishman was bragging about the efficiency of British armored units. One of our men couldn't stand it any longer. In a slow southern drawl he proceeded to tell the Britisher off. "Efficient? An American Boy Scout with a screwdriver, lying in a hole in the ground, could take your tanks apart one by one as they go into battle!"

One day I was walking along the tracks at the edge of Veghel when I saw a platoon coming up a dirt road through the woods. I sat down and waited for them, thinking that I would attach myself to them for the day. When they were about 200 yards away I raised my field glasses and took a look. They were Germans. I took a nose-dive for the other side of the tracks and heard a couple of shots whine uncomfortably close overhead. The really strange part of paratroop operations is the constant presence on all sides of you of the enemy, and of the infiltration of each side into the others "lines." I hurried to tell the nearest unit commander about the German platoon—a glider Reg. Hq. was only a couple of blocks away. They immediately put a platoon on the job.

We were in the vicinity of Veghel about two weeks. The town was heavily shelled by the Germans, and a large number of civilians were killed and several sisters of the hospital too. The patients were taken to the basement of the hospital, and when I visited it they were all saying the rosary in unison. Veghel was as beautiful a little city as I have ever seen. Its church was really magnificent. It is impossible to describe how clean the Dutch are. Their homes are regular doll houses and very, very modern, far ahead of England or any place else that I have seen in Europe, and I would even say that the standard of living seemed to me to be above that of the United States. Cleanliness was a fetish. They scrubbed their sidewalks, and I would not have hesitated to eat off the brick street in front of the church.

I attached myself to the 1st Bn. when it set out to take a key town about ten miles away. It was to be a surprise move and we arrived at the town about one a.m. But we did not surprise the Dutch underground, which was the best in all Europe. A Dutch priest was waiting for us; the Bn. staff went to his house, and he told us that he had some ninety men armed ready to help us. He told us where every German guard position was, the number of Germans in the vicinity, and exactly where they were. As a result of this information, we took the town without the loss of a single American life, and very few wounded. About sixty Germans were killed, a couple hundred wounded, and over 600 taken prisoner, and our own Bn. strength had been only about 400. We had to leave there in a hurry, however, and get our prisoners back to Div. PW, for German tanks were coming toward town and we had nothing to cope with tanks. I felt badly for the townspeople, who hated to see us leave; they had been so happy at their liberation. They welcomed us into their homes for a grand meal before we left. When the tanks did get into town, we were a couple of miles beyond and had set up road and tank blocks. Then we watched British typhoons with rockets go to work on the tanks. A plane peeling off at you with those terrifying screaming rockets is something that is not pleasant to contemplate.

We spent another week about Veghel and the fighting became intense. In a Regiment of 2000 men spread over a considerable area it is difficult for a chaplain to be present at the right places at the right times when his men need him most. But Providence certainly guided my steps more than ever during these days, for scarcely a single Catholic died during this time without my being present to administer the last rites.

We now moved up to Nijmegen; I rode a scooter-bike up there, since my jeep had not yet come in. On the way up I stopped off at Uden to see the famous church there. The town was only 9000 and the church was as large as St. Patrick's in New York, and, I thought more beautiful. I stopped in at a Crozier monastery for dinner, and, believe it or not, one of the first priests I met was a fellow I had known as a seminarian at Catholic U., in Washington, D. C. The monastery had been used as a German officers training school, and the monks were really happy to see an American priest. The had all sorts of questions to ask about their missions in Minnesota and their school in Onamia.

The first couple of days fighting was really terrific, and the casualties heavy. We began to realize that we were going to lose more men in this operation than we did in France. Our Regiment clashed with a German regiment at the dyke, and it became a battle of pitching grenades over the dyke at each other. The Germans, under cover of fog at night, finally pulled back across the Rhine.

It was at this time that Col. Johnson, our Reg. CO, was killed by a mortar shell. He lived for an hour or more after he was hit. In France he had attended the Mass I spoke about earlier in this narrative. He had called me in that night, and told me that he had been thinking about coming into the Catholic Church. As he put it "It is the only Church with enough guts to demand obedience and sacrifice [soldier virtues that he could understand[and the only one capable of understanding and dealing mercifully with weak human nature." I thought that he hit the nail right on the head, but didn't want him to think that he was doing the Church a great favor by coming in. So I told him all the obligations that would be his as a Catholic. He was a man of tireless energy, unlimited ambition, and boundless enthusiasm, with lots of color and a great personality. I sincerely regret not having been with him before he died, for I am sure I could have baptized him into the Church.

The officer who took over the Regiment will always stand out in my mind as the perfect example of the officer and the gentleman . . . West Pointer of '39 class. Whenever a Company was going to be given a particularly difficult and dangerous mission he would notify Chaplain Engle and myself, so that we could hold our respective services. He had the keenest droll wit that I have ever known. During his first week as CO, pressure was brought to bear from Division because of looting, and because too many cows were ending up in GI frying pans (they didn't know the password). He was inspecting one of the Bns., and the Bn. CO was making one excuse after another for the loot found. Finally they came upon a couple of GIs chasing a pig and shooting at it. He turned to the Bn. CO and said dryly, "I suppose that pig is attacking your men."

It was at this time that Notre Dame played Army and took the 58-0 shellacking. But that was nothing compared to the shellacking I took from the Regiment's West Pointers. They really turned the heat on.

On a Sunday I went up to the dyke to say Mass for the men on the MLR (main line of resistance). There was a nice little church beside the dyke, and the civilians, having been told by the GIs that there was to be Mass, came too in crowds. But the Germans started an intense barrage in that area. Of course, the battle-wise GIs took to their fox-holes, but the civilians, thinking that shells are only meant to kill soldiers, calmly filed along the top of the dyke and to church. Maybe it was their faith saved them and me. Why a number of this group were not killed by 88s landing all about them I don't know. After Mass I went to the Bn. head-quarters, and the 88s really started to open up again. Three shells landed every minute for about forty minutes, with about one out of five a dud. Something happened then to make real Christians out of several men. I was with the Bn. staff in a farmhouse which had received a direct hit in the empty room facing the German front. The barn was attached to the house, and had about twenty GIs in it. One fellow was lying on an old mattress next to the wall and had his legs spread apart. An 88 came through the roof, right between his legs and buried itself in the concrete floor. It was a dud. The boy was about paralyzed with fright and the perspiration just rolled off him. He had quite a reputation as an exaggerator, and when he got his speech back he groaned, "Nobody will ever believe me when I tell them about this."

At night I would sometimes stay in a dugout with a couple of GIs, and the worse the weather the higher their morale, because it taxes their ingenuity to find ways of making themselves comfortable and keeping dry. It was quite a lesson in psychology.

One evening after Mass a couple of my best boys stopped to talk with me for a while. One of them had just received a box of holy cards from his sister, a nun, and he gave these to me to distribute among the men. The other was my regular server who had asked me to buy a crucifix when I was in town, for his mother. I gave him the crucifix and he told me how much his mother would appreciate it. As I was pulling out fifteen minutes later the place was hit by an 88 and the two boys were instantly killed. As I knelt to anoint them, war never seemed more horrible and useless than it did then. They had just received Holy Communion at Mass. I was choked up for the rest of the day.

Before we left Holland we were told that we would have a Regimental memorial ceremony at the cemetery. It is really shocking when you look upon row after row of white crosses, each one representing a young man you knew so well, so full of life before, so anxious to get home to his loved ones and they so anxious to see him again, now lying here in Holland. Chaplain Engle said a short appropriate prayer; the Colonel called out the names, spoke a few words of sincere appreciation for all they did; then I addressed the men assembled in formation in a complete square about the cemetery. Taps were blown, and then the echo of taps was sounded from a distance. The Colonel had had a wreath of flowers placed on each grave. After the ceremony he walked over to Col. Johnson's grave and picked up a carnation from it. When he saw that I had observed him, he walked over to me and said, "I guess I'm a little soft, Father, but I thought his wife might like to have it." He isn't half as cold-blooded a soldier as many think.

A couple of days later we pulled out, and were replaced by the British. The Holland operation was finished. We got out just in time, for that night the Germans dynamited the dykes and flooded that whole area.

We drove back through Holland, Belgium, into France, and just beyond Rheims to Mourmelon where we were to be quartered in an old French infantry camp. The Germans had been garrisoned there, but had left in such a hurry that they had not ruined anything. As a matter of fact, they had made some very fine improvements in the place. I arrived on a Sunday, and since the rest of the Regiment had not yet arrived, Chaplain Engle suggested that we drive the eighteen miles back to Rheims to see the cathedral, and I could say Mass there. The Rheims Cathedral is easily the most beautiful church I have ever seen. It is perfectly proportioned, lovely as a sonnet, and delicate as fine lace. (I guess that ought to describe it, eh?) Really, it is impossible to describe its ageless beauty. Although it has withstood the elements for 800 years, and though it was shelled badly in the last war, it remains yet a magnificent stone prayer. I have seen Notre Dame in Paris and it doesn't even approach Notre Dame of Rheims. I said Mass there on the Blessed Sacrament altar, and you can imagine how I felt about that. Chaplain Engle stayed for Mass. He is a great student of ecclesiastical architecture and especially of stained glass windows. I actually had to drag him away from the church after a couple of hours.

My office and room at Mourmelon were very nice and comfortable, and we prepared to settle down to training for the spring offensive next March (for we would never be used in the winter, we were told). We had lost too many men and the replacements would have to be thoroughly trained, new equipment procured, and many changes made in the Regiment. Yes, definitely, we would be here for at least five months. We were there three weeks (even less than that) when we were called up in the middle of the night to plug the gap of the great German break-through.

The Germans had built a beautiful big theatre on the post and so the five priests of the 101st Division decided that we would have High Mass there every Sunday. The theatre held 1500 and we packed it each Sunday. I had to organize and conduct the choir. We took turns in saying the Mass and in preaching, while the other priests heard confessions all during the Mass. It worked out well. I was quite proud of my choir, and we got down to serious work for the Christmas Mass. I had nearly ninety voices for that choir, and we had a trip scheduled to sing at several hospitals in and near Paris.

I was able to get to Paris a couple of times while stationed at Mourmelon, and even in war time that city is like no other in the world. It is the most beautiful city that I have ever seen, with an endless number of famous monuments and places of interest. Its morals are reminiscent of pagan Rome at its worst. I was fortunate enough to take in the ballet at the Paris Opera House, which place more than lived up to my expectations. The ballet was entertaining (my first), especially so when the ballerina, during one of her intricate twirls, fell kerplunk. She arose, however, smiled prettily, and carried it off quite well.

We had just finished the letters to the relatives of our Holland casualties, when we were awakened at two a.m. on December 17th and told that the Germans were making a big break-through, and that we were to leave immediately to plug the gap. Chaplain Engle and I threw our combat equipment into our barrack bags and bedrolls, piled them into my jeep (Chaplain Engle didn't take his jeep), and away we went to Bastogne, about 150 miles away.

The first day was not too bad and our casualties not heavy. Reg. Hq. was, as usual, in a church building . . . a junior seminary. Many of the young boys were still there and the faculty. The second day I had a thriller that kept me sweating for an hour afterwards. Someone told me that there was a man between the lines who was wounded and they could hear him call for a priest. I asked the fellow to take me to him, and grabbed a medic and we went up to find him. A German tank had been knocked out on the road between us and the wounded man, but a German was still manning the machine gun on the tank. As we started to climb through the fence he let go at us. The boy leading us had the upper bone in his arm shattered by a bullet. We all three took a dive to the ditch beside the railroad track. The wounded boy pointed out where the man I was looking for was and the medic and myself went to him. We were pinned down to the bottom of the ditch by crossfire. I laid down beside the boy and heard his confession and anointed him. Not a word of complaint did he say. He said "Thanks" and that he felt everything was going to be all right now, and that he hoped nobody thought that he was yellow because he yelled for a priest. The medic told me that he didn't have a chance, but we carried him back to the line, and some other men took him to the aid station. I never heard whether he lived or not—he was not out of our Regiment.

On the 19th of December, I was sitting around after dinner with a group of Service and Reg. Hq. Co. men just shooting the breeze, when Mr. Sheen, the Communication Warrant Officer came in. "You should see what I have just seen," he said, "A bunch of paratroopers machine gunned on this road." He didn't know whether they were 501st men or not. I asked him where the place was, but he couldn't explain very well. I told the Medical Executive Officer that I would be right back soon. My driver and I piled into the jeep and away we went. We couldn't find the bodies Sheen had spoken about, so I decided to keep going a couple of miles farther on to where our Division medical company had been captured by the Germans the night before. A few German vehicles, armored cars, *etc.*, had come up from a side road, shot up several American trucks bringing in supplies, and captured our whole medical co. at the same time. Our own Regimental supply trucks for the medics were captured there, and Doc Waldman had told me that we were getting very short of medical supplies. So I decided to salvage some of the stuff that the Germans left from our captured medical company. I loaded my jeep with a couple of chests of much-needed equipment, and was ready to head back for the Reg. aid station. A soldier there told me, however, that there had been quite a skirmish last night on the other side of the hill. He thought there were still some wounded left there. We drove over the hill to see, and just over the crest of the hill we ran into Germans—hundreds of them. They jumped out from behind trees yelling something, and a couple of reconnaissance vehicles levelled their guns at us from about forty feet. I told the driver to stop, and that I was sorry to have gotten him into this mess. We were captured.

(*To be continued*)

Des Moines, Iowa FRANCIS SAMPSON

THE FRAMEWORK OF DOCTRINAL DEVELOPMENT

As we develop and grow mentally we find ourselves the possessors of an ever increasing body of ideas, ideals, and convictions. We find that these ideas have become the living tissue of our minds. Yet were we called upon to trace the course by which any one of these ideas became a part of the living whole we would find ourselves faced with a most difficult task. We would have to go back over our reading in any number of fields. Experience of many kinds would have to be conjured up again. It would be necessary to recall numbers of casual meditations, periods of intense concentration, moments of spiritual insight. Requisite, too, would be a list of conferences attended, talks heard and delivered, conversations participated in, notes taken, and people with whom we had had contact. And even after we had done all this we could not be sure that we had arrived at the full history of that idea and its life story in our mind.

The preceding paragraph might be termed a parable showing how easy it is to overlook all the elements that enter into the development of any doctrine. For it is easy enough to say that the development of a doctrine is only its passage from the implicit to the explicit, or that true doctrinal development is only subjective and implies no more than growth in understanding. But such expressions, while true, do tend to glibness. In fact one might call such expressions misleading because in themselves they do not give a full appreciation of all the elements that enter into the development of doctrine, nor do they convey all that growth in understanding necessarily implies. We must, of course, begin with an unchangeable body of supernatural truths and constant care must be exercised that their objective character is not lost sight of. On the other hand the effort and work of the minds to which these truths are committed must also be given due consideration. Over-emphasis or over-simplification are equally destructive of full appreciation.

The framework of every doctrinal development may be reduced to three essential factors: (a) the deposit of revelation: (b) the work of the Fathers and theologians; (c) the action of the infallible magisterium. The first of these, the deposit of revelation, is the body of revealed truth which is the sole foundation of all doctrinal development. Nothing may be added to it, nothing may be jettisoned. Any valid doctrinal development can be no more than a growth in the understanding of those truths it contains. The second element, the work of the Fathers and theologians, is the vital contact that takes place between the objective realities of revelation and the reflective intelligence of these men. Illumined and guided by faith, these teachers relate, compare, weigh, scrutinize, and organize these truths and their consequences, thus laying the foundation and groundwork for the development of a doctrine. The third element, the action of the infallible magisterium, is the constitutive factor in all doctrinal development. For this magisterium is the one authentic voice that can declare and expound doctrine. The work of the Fathers and theologians has weight, value, and importance but only the judgment of the magisterium can authentically decide whether their contribution is a valid development, and has rendered explicit what was implicit. Each of these factors, therefore, plays a real part in doctrinal development and hence it will be the concern of this article to analyze each of them in a somewhat detailed fashion.

THE DEPOSIT OF REVELATION

Catholic Christianity is a revealed religion. The body of truths which it preserves and teaches is from God. These truths are not preserved and taught by the consent of mankind or because history attests to their value. The Catholic Church teaches what it does teach because it is the will of God. It is God speaking in these last days through His Son Jesus Christ who has given to Catholic Christianity the body of truth which it makes known to men. When it calls for the full acceptance of its teaching it is calling for faith in the gospel it has received from Jesus Christ so that if an angel from heaven preach any other gospel let him be anathema.[1] Thus when the Church defines that the Immaculate Conception of Mary is of faith it is stating that this truth is contained in the original deposit of revelation. The Vatican Council affirms this when it states: "All those things must be believed as of divine and Catholic faith which are contained *in the word of God either written or handed down* and which either by solemn judgment or by its ordinary and universal teaching office the Church proposes for belief as *divinely revealed*."[2] The object of divine and Catholic faith therefore is the revealed word of God. Until this is clearly realized neither the struggle with heresy nor the importance and place of a definition can be appreciated. For the first note of the deposit of revelation is that it is a *divine* deposit. It is the word of God given to men through Jesus Christ.

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[1] *Gal.* 1-8.

Now these truths that it has pleased God to reveal are of two kinds. Some could be attained by the use of reason but only with difficulty and as far as the majority of men are concerned their attainment would be a moral impossibility. None the less, such truths are still divine because they have been revealed; they are, in the technical theological phrase, *supernaturale quoad modum*. There are other truths, though, that are mysteries hidden in God which, unless divinely revealed, cannot be known.[3] They so exceed the created intellect that even when delivered by revelation and received by faith they remain covered by the veil of faith as long as we walk in this mortal life.[4] Such truths fall under the technical heading *supernaturale quoad substantiam*. In either case, however, these truths are divine because of their source.

The second decisive characteristic of the deposit of revelation, and one of its specific notes, is that it is *apostolic*. The whole of this divine revelation was committed to the apostles. They and they alone were authorized to teach all things that Christ had commanded.[5] Their position is exclusive and unique for, in the words of the Council of Trent, they "are the fount of all saving truth and moral discipline."[6] The whole of the deposit of revelation was to be promulgated by them or, as in the case of St. Paul, was to be confirmed by them as authentic. From the death of the last apostle nothing is added to or taken away from that divine treasure. In view of this it is completely accurate to say that if a doctrine is revealed it is also apostolic.

Lest there be any danger of misapprehension here, the exact character of the apostolic office should be taken into account. They are the authorized *witnesses* of the revelation made through Jesus Christ. They are such by the commission of Christ Himself; "you shall receive power when the Holy Spirit comes on you and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."[7] The apostles are the first and the authorized teachers of the revelation of Christ. Whatever truth Christ revealed for men has been committed to them. All things that Christ has heard from His Father He has made known to the apostles.[8] As the Father has sent Jesus Christ so He sends the apostles.[9] Who hears the apostles hears Christ Himself.[10] It is in this sense that we can speak of the apostles as being a source of revelation in contradistinction to all other tradition which is an organ or channel of revelation.

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[2] *DB*, 1792.

[3] Cf. *DB*, 1795.

[4] Cf. *DB*, 1796.

[5] *Matt.* 28:20.

[6] *DB*, 1783.

Because they are a source or font of revelation the apostles are guarded by a personal infallibility. The Spirit of Truth, the Advocate, was to dwell with them and be in them.[11] This same Spirit of Truth was to teach them all things and to bring to their minds all that Christ had said to them,[12] making known to them all truth and the things that were to come.[13] This gives to their personal preaching its unique character, so that "when you heard and received from us the word of God you welcomed it not as the word of men but, as it truly is, the word of God."[14] In consequence, it is not their word or their doctrine they proclaim but God's. Obedience and faith are demanded but not for themselves. Men must accept because they are the envoys, the witnesses, the apostles of the word of God and appointed so by Christ. Once this notion of apostolicity is recognized, it becomes clear that the Catholic Church's insistence on the apostolic character of her doctrine is no mere cherishing of the antique but is absolutely essential to its status as the revealed religion of Jesus Christ, the Son of God.

Up to this point the apostolic character of the deposit of revelation has been treated from a passive aspect, *i.e.* the committment of divine truth to the apostles. But there is another and equally important facet of this apostolicity which is implicit in all we have seen. The apostles are also the primary promulgators of this revelation. They are the sole authentic *preachers* of this word of God. And it is their preaching that is the true and valid source of all doctrine. It is their preaching that the Church looks to as the source of its rule of faith. The Church's role is to transmit and to interpret, it was the apostolic office to promulgate. This they did by their preaching and it is their preaching that the Church proclaims and interprets infallibly. Tertullian makes this very clear when he writes that all heretics are self-condemned because they do not submit to the divine authority, whereas the true Christian attitude is this:

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[7] *Acts* 1:8.

[8] *John* 15:15.

[9] *John* 20:22; 17:18.

[10] *Luke* 10:16.

[11] *John* 14:17.

[12] *John* 14:16.

[13] *John* 16:14.

[14] *I Thess.* 2:18.

> It is not lawful for us to introduce anything simply because it suits us, nor may we choose what someone else has preferred. For we have as our authorities the Apostles of the Lord and not even they sought to introduce anything because of their personal preference but faithfully delivered to the nations the doctrine they had received from Christ.[15]

This promulgation of the doctrine of Christ is by preaching, since the gospel faith is *ex auditu.*[16] And the apostles are *the* preachers and divinely commissioned as such. As Tertullian also points out, the apostles are sent by Jesus Christ to preach, and no Christian may accept any others save those whom Christ has authorized as preachers, "for no one knows the Father but the Son and him to whom the Son reveals Him and as we see the Son revealed Him to the apostles whom He sent to preach what he had revealed to them."[17] It is this fact of preaching that is of cardinal importance to the whole notion of the rule of faith and it marks a fundamental division between the Catholic and Protestant conception of the role of scripture in the transmission of faith. For we find that first in the order of time and importance is the oral promulgation of revelation by the apostles. The teaching office is, therefore, a living thing because it resides in living men appointed by Christ for that very office. And the original source of all tradition of the divine doctrine transmitted to us is the oral tradition and promulgation of the apostolic preaching. This is the point of Père Huby's remark that the gospels might disappear and the Church would still remain the Church.[18] The apostles are specifically authorities rather than authors. They witness authoritatively to Christ and His teaching. By their authentic preaching the apostles bring men to belief and so actualize the Church of Christ "built on the foundation of the apostles with Christ Jesus himself as the chief cornerstone."[19]

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[15] Tertullian, *De praescriptione*, 6 (*FLP*, IV, 7).

[16] *Rom.* 10:17.

[17] Tertullian, *op. cit.*, 21.

[18] *The Church and the Gospels* (New York: Sheed and Ward, 1938).

> St. Peter and the apostolic college had to be the sole depositaries and interpreters of this doctrine; they had to be able to say: "We and we alone possess the true and authentic Christ." People had to feel that without them one would not reach Christ, that to depart from them was to lose Christ. Once the Church had been organized under a universally accepted hierarchy, once the principle of authority had not only been proclaimed but made integral in morality, a part of the practice of the Christian life then they could write, for the Church coming before the scriptures would have the right to judge them . . .[20]

Without the recognition of the primacy of this apostolic and oral preaching, it is impossible to understand the Catholic conception of the deposit of revelation. Without such recognition it is equally impossible to give scripture its proper and its logical place in the deposit of revelation. Only when it is realized that by divine intention (as well as historically) the apostolic preaching precedes and embraces the written word as its offspring, only then can the written gospel be properly evaluated. It is only gradually that memory notes, instructions for missionaries, partial accounts of the teachings and acts of Christ come into existence. It is only towards the end of this process that the synoptic gospels result from the apostolic catechesis. Thus Clement of Alexandria records that St. Peter preached in Rome and his hearers besought Mark to put into writing what they had received by hearing. It is to their persistence that we owe the gospel according to St. Mark.[21] In fact, as even a cursory reading of the gospels indicates, they are writings of circumstance and do not attempt to encompass the whole of the deposit of revelation given to the apostles. St. John explicitly witnesses to this fact when he writes that "there are many other things that Jesus did but if all these should be written not even the world itself could hold the books that would have to be written."[22] The whole point may be summed up in the words of the Council of the Vatican: "As the Council of Trent declared in harmony with the universal faith of the Church this supernatural revelation is contained in the written books and the unwritten tradition which being received from the mouth of Christ or from the apostles under the dictation of the Holy Spirit have come down even to us being transmitted as it were from hand to hand."[23]

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[19] *Ephes.* 2:20.

[20] Huby, *op. cit.*, p. 9.

[21] Eusebius, *Historia ecclesiastica*, II, 15, 2 (Loeb Classics 143).

[22] *John* 21:25.

This apostolic doctrine therefore is what the Church guards and hands down to men in every age. It is protected by her indefectibility. It is interpreted without error by her infallibility. It is to this apostolic deposit that the Fathers and theologians stand as witnesses through the centuries. It is this deposit that the Church proclaims through the living magisterium of Pope and bishops in whom that apostolic authority resides. And it is this oral tradition given to men that is preserved in the creeds and definitions, in the acts of Popes and councils, in liturgical books and acts of martyrs, in the writings of the Fathers and theologians, in historical documents and the monuments of Christian art.[24] All these are subordinate and subsidiary to the living magisterium, but arise and have their natural and even necessary place in the life of a visible, historical, and living society.

THE WORK OF THE FATHERS AND THEOLOGIANS

The work of the Fathers and theologians is one of the most fascinating aspects of doctrinal development. For it involves historical, intellectual, and psychological factors that have played no small part in the development of a specifically Christian culture. Indeed, the interest of the modern mind in the phenomena of the inner life of man could find a rich supply of material in the history of this vital contact between the reflective intelligence of men, illumined by faith, and the objective realities of God's revealed truth. One need only cite St. Augustine's magnificent contributions to theology as evidence for this. At the root of much of his contribution lies his penetrating psychological insight. Truth for him was absolute and knowledge valid, but much of their fruitfulness and life stemmed from the fact that he saw them in relation to himself and the life of his own spirit. In this same connection one might also note how the pressure of heretics

[23] *DB*, 1787.

[24] Cf. Van Noort *De fontibus revelationis*, p. 126.

has caused the Fathers and theologians to clarify and make precise terms, concepts, and ideas. Very often, too, the religious principles of these heretics have been fraught with destruction for the social order and the natural order, and in combatting them there has been produced those natural, ethical, and social principles that are the foundation of a good society. Any number of kindred things might be elaborated upon, but our interest here is the actual contributions that the Fathers and theologians make to the development of a doctrine. Hence our first step will be the delineation of their exact status and function in the Church and its teaching work.

It is the connection of the Fathers and theologians with the *Ecclesia docens* that gives them a share in the development of a doctrine. They stand as witnesses to revelation and play a part only in view of this fact. They are also private doctors or teachers. As such they possess a great deal of human authority that rests on their knowledge and zeal for the truth, but their authority as far as doctrine is concerned lies in the fact that they are witnesses of the truth committed to the Apostles by Christ. To understand this we must first of all understand exactly what makes a Father or theologian and makes his witness of importance to the teaching Church.

For a man to be considered a Father of the Church he must possess four distinctive qualities: *eminent orthodoxy; sanctity of life; antiquity; approval of the Church.* The first two look directly to the personal character of the Father as a witness, *i.e.* his knowledge and veracity. The third, antiquity, is the note that distinguishes the Father from the theologian. The last testifies to his public character as a witness in the divinely guarded society of salvation established by Christ.

Since he is a witness to revelation, orthodoxy is of the essence of the Father's status. Genius, scholarship, zeal, and erudition have their part; but here it is a matter of witnessing to the Word of God which alone is the norm of truth in revelation. Neither piety nor brilliance may supply for orthodoxy or conformity with revealed truth. Material errors are, of course, possible, but no formal heresy may infect or taint his teaching because it is not his word but Christ's revelation that he must know and affirm. Sanctity of life is another immediate criterion of the Father's character as witness to revealed truth. A witness is acceptable and accepted because of his veracity. Personal holiness is eloquent testimony to the veracity of one who speaks of what concerns the revealed will of the All Holy. Also it might be remarked that in matters divine there is no surer path to understanding than the way of holiness. Vincent of Lerins testifies to this when he writes: "We ought likewise consult the teachings of those Fathers who lived, taught and persevered in the faith and Catholic communion with sanctity wisdom and constancy and who merited to die faithfully in Christ or happily to be slain for him."[25]

In the matter of antiquity the elements are not so clearly determinable. First of all, this note makes clear that the Fathers by their witness to revelation are the progenitors of the faith of the infant Church. They are, in contradistinction to the theologians, the immediate and direct witnesses of the apostolic tradition, *i.e.* by reason of their historical position they stand in an immediate relation to the apostles and can bear witness directly to the apostolic faith. In fact, since most of them are bishops, they are the very depositaries of that oral tradition. The theologian, on the other hand, takes the doctrine they hand down and formulate, and explains and defends it methodically. The real problem, however, is where this patristic line ends. Commonly it is held that St. John Damascene (†749) is the last of the Fathers, but some would end the line with St. Bernard of Clairvaux. Without derogating from St. Bernard's importance it would seem that if he is to be counted among the Fathers then there is no hard and fast reason for excluding many of his disciples and successors. In any case, the authority of a Father would remain intact as long as his antiquity were recognized in terms of his direct and immediate witness to the apostolic tradition.

The last distinctive characteristic of a Father, approbation by the Church, is necessitated by the very nature of the Church, as a divinely instituted teaching society. Only the voice of the Church can determine authentically the content of revelation and what is in conformity with it. Likewise only the Church can judge whether or not a man is an acceptable witness to this revealed truth because only the Church is able to guarantee that fact infallibly. This approbation, however, may be general or special.

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[25] *Commonitorium* 28 (*MPL* 50, 675).

It is a general approbation when the Church gives to a particular Father and his works an honored place in her teaching or liturgical life, or explicitly commends him in the decrees of a general council or of a Pope. Special approbation is conferred when some specific teaching is singled out for commendation, such as Pope St. Celestine's approbation of St. Augustine's teaching on grace[26] or the acclamation of St. Leo's tome by the Council of Chalcedon.[27]

The primary work of the Fathers in the development of doctrine, then, is their witness to the apostolic teaching. But this witness is authoritative only when they unanimously agree that a certain doctrine is of faith. This unanimity need not be mathematical but only moral, possessing universality as to time, place or a particular era. Moreover, the requirements of unanimity are satisfied if the more learned preach it or if a few of the more important teach it during the course of the centuries. Lastly, the doctrine concerned must pertain to the deposit of faith or to truths necessarily connected with revelation and be affirmed as belonging to revealed truth and Catholic doctrine. It is in this sense that the consent of the Fathers is a witness to revealed truth, for, as the Council of Constantinople states: "We confess that we hold and preach the faith given to the apostles in the beginning by our great God and Saviour Jesus Christ and preached by them in the whole world and which the holy Fathers also affirmed and explained and delivered to the holy churches."[28]

Playing a somewhat similar role in the life of the Church, after the patristic age, are the theologians. They differ from the Fathers in that their witness is mediate and indirect. It is their function to take the sacred doctrine handed down by the Fathers and organize, analyze, and defend it scientifically. Hence the mediate character of their witness. One might say that the specific note of the theologian is the scientific character of his work, which takes what has been handed down as the starting point for scientific development. The other note is the approbation of the Church. Once again it is because they are taking a part in the teaching work of the Church that this approbation is essential. This approbation may be explicit or tacit.[29]

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[26] *DB*, 128, 173.

[27] Cf. Schwartz *Acta conciliorum oecumenicorum.* II, 1^2, 276.

[28] *DB*, 212.

With regard to the theologians, it is the common opinion that their morally unanimous agreement concerning a particular doctrine as a part of the original deposit of revelation is a certain sign of its revealed character. This opinion rests on the connection between the theologians and the infallible magisterium of the Church. If the unanimous consent of theologians approved by the Church should be erroneous then the Church itself would be open to error. It would mean that the doctrines taught by the pastors to their faithful would be derived from an erroneous source and thus the integral deposit of revelation would not be transmitted by the Church.

The Manner in which the Fathers and Theologians Work

The actual work of the Fathers and theologians falls under three main headings: heresy; theological controversy; and special studies on particular subjects. This is not to say that these three form an absolutely necessary part of doctrinal development but only that they are the ordinary courses by which the Fathers and theologians make their contribution to development.

Heresy. As has already been noted, heresy as such does not make any direct contribution to development. It serves as a catalyst which brings the witnesses of revelation into reaction against it. For heresy sacrifices the whole to the part. Its ordinary force lies in the fact that it concentrates its efforts upon some immediate problem. To this difficulty it gives what, at first appearance, seems a simple and practical solution. Concentrating on one point of revelation, the heresy so distorts it that it becomes the sole norm of all the rest and what does not conform to it is changed, discarded, or destroyed. So for example Luther's simple and "practical" solution of the relation between the merits of Christ and their reception by the individual is "faith alone justifies." Luther's understanding of this principle is wrong since it ignores all the rest of revelation on the nature and place of faith. Like all heresy it moves with its own inexorable logic. Thus by the Lutheran principle the actual, historical society founded by Christ has no right to exist; the sacraments are reduced to "acted sermons stirring up faith"; the nature of man must be totally corrupt; dogma is divorced from intelligence; faith in turn cancels dogma; and at last "religion loses its contact with absolute truth and becomes merely an emotional justification for a certain standard of behaviour."[30]

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[29] For the statements of the Popes on this see *DB*, 609, 1620, 1652; also 1576 ff. and 1690.

It is the above picture of heresy that gives rise to a whole set of reactions on the part of the Fathers and theologians. Faced with a novelty that very often springs from a specious and profoundly emotional judgment they, as Catholic minded teachers, must meet it from the central point of all Catholic thinking. Their first question must be: is this teaching contained in the deposit of revelation preserved and preached by the Church? Their concern is not with its attractiveness, nor its simplicity nor the enthusiasm which it generates. As the servants of the divine society of Christ they have but one major principle: is this teaching in conformity with the apostolic teaching committed to the infallible Church and taught by her through the centuries? Because of this fundamental concern these witnesses to the truth must go back over what they have received and what has been taught by the Church. They must investigate and weigh relationships and implications in the light of that teaching. They must review, scrutinize, and analyze scripture and tradition carefully, accurately, and even minutely. And when they have done all this then they are in a position to criticize and pass judgment on the new opinions. Discussion, polemics, controversy may all enter into this arena and may well serve to crystallize and direct the tenor of their investigations. Sometimes the power of the state may be behind these innovations and thus impede and hamper their work, but, throughout, their rule and guide is the dictum of Pope St. Stephen: *nihil innovetur nisi quod traditum est.*[31]

So much then for the general relationship between heresy and development. But specifically, because the very novelty of heresy causes the Fathers and theologians to re-study the deposit of faith, implications in it become clear to them for the first time.[32] St. Augustine's struggle with the Donatists is a case in point. One of the major points at issue was the repetition of baptism. Two centuries before, Pope St. Stephen had given voice to the immemorial practice of the Church that a valid baptism was not to be repeated.[33] Correlative with this had been the development of the teaching on the *σφραγίς* or seal imprinted by the sacrament of baptism, a teaching which appears to have its echo in St. Paul's epistles.[34] St. Augustine's teaching on sacramental character makes explicit what the fact of non-repetition and the teaching on the *σφραγίς* had implied. Likewise illustrative is the dogmatic letter of Pope St. Leo to Archbishop Flavian of Constantinople. In this case, Eutyches, a not particularly trained or well-informed monk, had attempted to solve the relation between the two natures of Christ in what he deemed was a simple fashion. His condemnation by Flavian had served as an excuse for igniting highly inflammable political tinder in the Eastern empire and had given to his error a greater currency than it merited. In the midst of all this, St. Leo carefully reviewed the faith of the Church, scripture, and the teaching of the Fathers and made explicit what had been implicit in all the Christological teaching since the beginning: two natures each complete and perfect in itself and joined in a single person, the Person of the Word.[35] The letter itself is a perfect illustration of how heresy, with all of its historical implications, serves indirectly to bring about a growth in understanding.

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[30] Christopher Dawson, "Christianity and the New Age," *Essays in Order* (New York: Sheed and Ward, 1940), p. 211.

[31] *DB*, 46.

Theological Controversy. The effect of theological controversy upon doctrinal development is not so easily isolated as that of heresy. Such controversy takes place within the Church, and throughout it both sides remain members and true sons of the

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[32] It should be noted here that the doctors of the Church have a less perfect idea of the content of faith than the apostles. It is the common teaching of the theologians that the apostles had a divinely infused knowledge of the intrinsic sense of all dogmas but did not propose them in all those forms that would be explicitly opposed to future errors. Cf. Franzelin, *Tractatus de divina traditione et Scriptura* (Rome: Marietti, 1870).

[33] Cf. Cyprian, *epist.* 74 (*CSEL*, III, 2, 799 and 822).

[34] On this whole matter *cf.* Pouratt, *Theology of the Sacraments* (St. Louis: Herder, 1910), pp. 215-34.

[35] Cf. *DB*, 143, 144, 148.

Church. Moreover much of their divergency is not concerned with the content of revelation but rather with material deduced from it through the application of human intelligence to revealed truth. Hence revelation itself is not immediately concerned. All the first principles of the theologian are derived from revelation and Catholic doctrine, however, and so it does have a bearing on the discussion. For the theologian takes his first principles and then, illumined by faith, uses intelligence. In doing this, philosophical techniques are employed, metaphysical concepts representing the highest achievements of the unaided speculative intelligence are brought into play. Both are corrected and amplified in the light of faith. Then, in turn, these are employed as instruments to arrive at a deeper and fuller understanding of the content of revelation. It is *fides quaerens intellectum*. And, in the light of this understanding, and making use of these same tools, the theologian goes on to explain or defend the sacred doctrine or to deduce more specific and detailed applications of the revealed truths.

Such, then, is the work of theology, but since the tools are fashioned by human minds and used by human minds, uncertainty is always possible. For the object of this science is divine truth, the life and truth of the transcendent God. Because it is a case of a finite human mind grappling with the infinite, then even with revelation much will elude its grasp and remain obscure. And it is just this uncertainty that gives rise to difficulties and controversies. For though the theologian will always accept his first principles from revealed truth and be guided by it, still, in using intelligence, diversity of deduction remains possible. If no expression of the infallible Church has intervened, the exact understanding may be a matter of debate. Lacking such formal declaration by the Church (either solemn or ordinary) we can and do have difference of opinion, divergency of view, controversy, and opposing schools of thought on the same subject. It is precisely this struggle in the intellectual arena that aids, very often, in laying the groundwork for the development of a doctrine; because such controversy means that each opponent must return again and again to scrutinize and relate the dogmatic facts and check his conclusions in the light of them. Truth is made to bear upon truth and in the resulting reflection each becomes clearer, more explicit, more definitive. Accidental issues are sloughed off and the crux of the controversy becomes apparent. The power of mens' minds is made to bear upon this central issue, seeking to resolve it and to show its correct relation to explicity formulated truths. Clarification comes and the whole process has served as an anvil upon which the explicit formulation will be hammered out by the Church.

The preceding paragraphs give only a general picture of the effect of theological controversy upon doctrinal development, but perhaps a single illustration will specify it sufficiently. During the period from the twelfth to the fourteenth centuries (in the West) there was much controversy over the doctrine of the Immaculate Conception. Discussion and debate had resolved the difficulty down to three major points: the universality of original sin; the universality of redemption; and the exact time when the human soul is infused into the body (this point rested upon imperfect notions of active and passive conception). The universality of original sin is explicit in revelation; how then except Mary? At the same time, to set her outside Christ's redemptive work obviously detracts from its universality and dignity. Discussion clarified the points at issue and then Scotus pointed out that the merits of Christ could be preservative and thus obtain that Mary be born free of original sin. Once this conception of preservative redemption was accepted the foundation for an explicit understanding of the truth was laid. And this was the truth defined by Pius IX.

Special Studies by Individuals or Groups of Individuals. The third way in which the Fathers and theologians contribute to the development of doctrine is by means of special studies and works on Catholic truths. This may entail a carefully organized synthesis of past teaching or some almost inspired insight into a specific doctrine. Time and again a Father or a theologian has produced a study or a work that gathered together the teaching that had preceded him and then in a moment of intellectual intuition has put the finger of his mind on some facet or truth or deduction that becomes for him a key opening the door to an explicit understanding of what had been heretofore implicit. Perhaps the best over-all illustration of this is the *Summa* of St. Thomas. This work by its very organization and method opens a whole series of vistas and in almost every section its author's genius has seen a relationship or a series of relationships that have led to a much fuller and more comprehensive knowledge of revealed truth. Equally significant but on a much smaller scale is St. Anselmn's *Cur Deus Homo?* This clearly shows the place of satisfaction in Christ's redeeming work and death, and in doing so furnishes the keystone that brings into their full relationship all the elements of redemption that had been treated by the Fathers. Not that the idea of a satisfactory death is new to the Fathers but the full part that it plays in the redemptive death of Christ is first treated by St. Anselmn.

Besides these individual works there are, as it were, lines of study involving theologians over a period of centuries, during which each writer contributes his share to the groundwork of development. As a type of this we have the theological formulation of the doctrine of transubstantiation. Controversy and the Berengarian heresy enter in here but the writings themselves coalesce to furnish an ever cleaner formulation of the dogmatic fact itself. Paschasius Radbertus begins the work, drawing his information from scripture and tradition and formulating it. It is clarified and rendered more exact and precise by Lanfranc and Guitmond. Alger of Liège enlarges upon their work. The essence of their teaching is embodied in Peter Lombard's *Liber sententiarum.* This in turn is developed, clarified, and deepened by the great scholastics, until, the spade work being done, it was ready for the action of the infallible magisterium at the Council of Trent.

The above are but a few of the many illustrations that might be adduced. Others might be drawn from our own times. Historical and speculative works, scientific research, critical studies, dissertations and articles all can play a part and make their contribution to the development of doctrine. But however much of genius, talent, zeal, and insight they may show, their work is only preparatory. Only the *Ecclesia docens*, through its official magisterium, can formally and authentically establish a true development of doctrine. And it is this magisterium that is our next and last concern in this article.

THE ACTION OF THE INFALLIBLE MAGISTERIUM

Throughout this article constant reference has been made to the magisterium of the Church as the constitutive factor in all development. The necessity for these references is twofold. On the one hand, it is easy to become so interested in the work of the Fathers and theologians that one forgets that they are witnesses to the divine tradition and not the official teachers of it. The second reason is that for the Catholic there can be only one formal principle of development because there can be only one teacher of revealed truth, the infallible Church. Remove or ignore this essential factor and the very thing that makes possible the true development of unchangeable divine truth is cast aside. Without it you do not have doctrinal development or growth in understanding but substantial change, distortion, and error that finally do away with the whole deposit. Proof of this may be found in the history of any error or heresy. For the Church was founded by Christ to teach *His* truth to men, and in order that it might do so it was divinely guaranteed against error. The truths the Church teaches lead to a supernatural end and in themselves transcend the knowledge and natural powers of men. Without the Church there is no means whereby men may know these supernatural truths without fear of error, with absolute security, in their entirety. The Catholic Church and it alone is the authentic teacher and interpreter of revelation and without it men do not have the very means set up by Christ to give them in every age His truth. And it is this right and office to preach the Christian revelation that is technically described by the term "magisterium."

The authority of this magisterium arises from its connection with the charism of infallibility bestowed upon the teaching Church. Hence when it is a question of defining a truth as divinely revealed or of giving an irreformable interpretation of it, the assistance of the Holy Spirit accompanies each such act and the magisterium is acting with the immediate "authority of infallibility" whereby the gates of hell will not prevail against her. On the other hand, in her teaching work the Church may not be concerned with an irreformable definition nor intend to use its infallible authority in its whole intensity. In such cases its concern is only with the security of doctrine rather than a formal and constitutive activity. The authority of the magisterium in this case, while intimately connected with infallibility, yet is not definitive; and in this case is *auctoritas providentiae doctrinalis*. In either case this authoritative magisterium is exercised either solemnly or ordinarily. *Solemnly* by the solemn judgments of the Supreme Pontiff or by General Councils in union with the Pope. *Ordinarily* by the Pope or the bishops. Thus the depositaries of this magisterial authority are the Pope and the bishops.

The Magisterium of the Roman Pontiff

As already indicated, the Roman Pontiff exercises his magisterial authority either solemnly or ordinarily. It is exercised solemnly when the Pope as the chief pastor of the Church pronounces an *ex cathedra* definition of revealed truth. Such an exercise of his authority is always infallible.[36] The ordinary magisterium of the Holy Father is exercised either explicitly or implicitly. It is found explicitly in allocutions and encyclicals. Implicitly it appears when the Pope, as legislator for the universal Church, deals with matters of liturgy and discipline. In general it may be said that this ordinary papal magisterium means that while he does not pass solemn judgement in these cases yet he is speaking as the supreme teacher of the faithful about what is contained in the preaching of the Church. Hence it is certain that some of these acts are infallible but many will fall under the *auctoritas providentiae doctrinalis.* Under this last heading are also found the acts of the various congregations of Cardinals. These congregations do not possess infallibility nor can it be communicated to them, but their dependence on the Holy Father is of such kind that their decisions call for a religious obedience. This obedience, however, is not the assent of faith (unless personally made so by the Pope) but an assent to the opinion of the Congregation that a doctrine or an opinion is *Tuta vel non tuta.*

The Magisterium of the Bishop

The individual bishop is also an official part of the magisterium of the Church. In himself the bishop is not infallible, but in his own diocese he is the authentic voice of the magisterium. In his own jurisdiction the bishop is the official spokesman for the teaching Church and therefore is the reliable public authority on faith and morals. He exercises this office through his care for the preservation of the purity of faith and morals in his clergy and people; by supplying the food of Christian doctrine for the faithful; by insuring that education according to Catholic principles is given to children and to the young in the schools.[37] These he may accomplish by preaching, pastoral letters, periodicals and publications, by diocesan synods, and the condemnation of errors in and for his diocese. He may also work by authorizing others to carry out some of these tasks.

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[36] *DB*, 1839.

The Organs of the Magisterium

The Pope and bishops form the official magisterium of the Church. They are the authoritative and authentic spokesmen for the *Ecclesia docens*. How then do they transmit revealed truth which is the source and foundation of all development of doctrine? To put it in a more technical way, what are the organs by which the magisterium, either solemn or ordinary, transmits and preserves the tradition committed to the Church by the apostles? In answer to this the theologians[38] teach that there are organs for the transmission of the teaching of the solemn magisterium and still other organs which contain the teaching of the ordinary magisterium.

With regard to the organs through which the solemn magisterium expresses itself there are three: dogmatic definitions; creeds; professions of faith. *Dogmatic definitions* explicitly proclaim some truth as divinely revealed and therefore call for the assent of divine and Catholic faith. These may be made by the Pope speaking *ex cathedra*, by ecumenical councils, or by particular councils whose teaching has been accepted by the universal Church or approved by the Pope in solemn form.[39] *Creeds* are those general statements of faith edited and approved by the Church, such as that of Nicea-Constantinople. *Professions of faith* represent more detailed and more lengthy expositions of doctrine in view of a particular heresy or heresies.[40]

The organs of the ordinary magisterium are also threefold: the acts of the Roman Pontiff; the universal consent of bishops united with the Pope; liturgy and liturgical practice. *The acts of the Roman Pontiff* appear in encyclicals, allocutions and letters or in the work of those congregations whose chief office is the protection of revealed truth and whose acts the Holy Father has made his own. *The universal consent of the bishops* may be found in a number of ways: their acceptance of the teaching of a particular council; their responses to the Pope when he calls for them on some matter of faith; or their preaching of a determined doctrine when some heresy or error comes to the fore. Tacitly this consent may be given when, knowingly and willingly, they do not oppose the spread of a particular doctrine in their dioceses. Throughout, though, this consent, in order to be guarded by infallibility, must be morally unanimous and must concern material that is witnessed to as a part of the deposit of revelation. *The liturgy and liturgical practice* constitutes the last of these organs of ordinary teaching. Two things are required here. First, that the practice be necessarily connected with a dogmatic truth. Second, that the practice must be universal or at least tacitly approved by infallible authority. Only under these conditions does the axiom hold: *lex supplicandi statuit legem credendi.*

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[37] Cf. *Code of Canon Law*, can. 336, §2.

[38] *E.g.* Billot, *De sacra traditione:* Murray, *De ecclesia:* Bainvel, *De magisterio vivo et traditione:* Fenton, *The Concept of Sacred Theology.*

[39] Cf. *DB*, 200a for an example of this where Boniface II confirms the Second Council of Orange.

[40] *E.g.* the profession of faith signed at the Council of Chalcedon in 450.

This completes our study of the elements and instruments of doctrinal development. Much of this might be elaborated upon but since the aim here is only to set down the principles that will guide the study of the development of the doctrine of the Assumption, this will suffice. Forthcoming articles will take each of these elements and in their light review the dogmatic material concerning the Assumption. For, it seems to the writer, that only if one is completely clear concerning the technical side of any development, is it possible to understand and appreciate the definability of the Assumption.

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MISSION INTENTION

"Frequent Public Prayer, for the Missions" is the Mission Intention for the month of December, 1946.

THE NECESSITY FOR THE DEFINITION OF PAPAL INFALLIBILITY BY THE VATICAN COUNCIL

"There are two reasons," wrote the great Cardinal Manning, "for which the Church from the beginning has defined the doctrines of faith: the one to make them clear, definite and precise; the other to defend them and to put them beyond doubt when they have been called in question."[1] The definition by Pope Pius IX of Our Lady's Immaculate Conception was obviously motivated by the first of these two reasons. The second influenced the Vatican Council to utter its solemn judgment on papal infallibility. Furthermore, the Council considered this definition *necessary.* Since contemporary interest in the doctrine of Our Lady's Assumption has focused the attention of Catholics upon the process of an infallible doctrinal definition, and since some recent writings have contrived to misrepresent the effects of the Vatican formula, it should be useful for us to look into the background and the nature of that necessity which the Council claimed for its pronouncement on the infallible magisterium of the Roman Pontiff.

THE NATURE OF AN INFALLIBLE DOGMATIC DEFINITION

An *ex cathedra* definition by the Roman Pontiff or a solemn judgment of an Oecumenical Council is always essentially the infallible proposition of a definite statement as the expression of a truth communicated by God as a part of supernatural divine public revelation. Thus, in the *Ineffabilis Deus,* Pope Pius IX says of the doctrine of Our Lady's Immaculate Conception that it "has been revealed by God and is therefore something which all of the faithful must believe firmly and constantly."[2] In proclaiming the divine truth of papal infallibility, the Vatican Council used the words "we teach and we define it to be a divinely revealed dogma."[3]

The defined dogma is a statement of the actual reality, an objective truth. The pronouncement on the Immaculate Conception meant that Our Lady had really been privileged above her fellow human creatures by enjoying the friendship of God in the state of sanctifying grace at and from the first moment of her existence. When and if the definition of the doctrine of the Assumption is given, it will proclaim the fact that Our Lady actually suffered death, the fact that the glorious resurrection reserved for all the just in Christ to be enjoyed on the last day was anticipated in her case, so that she rose again from the dead a comparatively short time after she had departed this life, and the fact that she was, in this state of glorious and anticipated resurrection, taken up into heaven to the corporeal presence of her divine Son, there to abide forever. The proclamation of the dogma of papal infallibility stated the fact that there actually is a supernatural divine assistance and protection which has prevented, and which always will prevent, the Roman Pontiff from falling into error when he speaks *ex cathedra*. In no case is there some vaguely higher religious meaning towards which the dogmatic definitions tend. They state accurately the exact truth immediately contained and expressed in the dogmatic formulae.

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[1] *The True Story of the Vatican Council* (London, 1877), p. 109.

[2] Denzinger, *Enchiridion symbolorum* (hereafter cited as *DB*), 1641.

[3] *DB*, 1839.

Furthermore, a defined Catholic dogma is not only the statement of a truth, but it is the expression of a truth communicated to man in a supernatural way, that is, by the process of revelation, in which God speaks to man in order to instruct him. Thus no truth which has come to the knowledge of man *merely* by reason of man's natural intellective activity is set forth in a dogmatic definition. Every truth which is defined infallibly by the Catholic Church is proposed in so far as it enters into the content or into the actual exposition of the message which God has formulated and has communicated to man in a way that entirely transcends both the competence and the demands of human nature.

Although individual infallible pronouncements of the Catholic Church (as, for example, the Vatican Council's teachings on the existence and the attributes of God), present supernaturally revealed truths naturally knowable by man, the dogmatic definitions and teachings of the Church, as a group, deal with the order of the divine mysteries, with realities in the sphere of the intrinsically supernatural. Thus the teaching on the Immaculate Conception treats of the mystery of sanctifying grace, the formal and physical, even though analogous, sharing of the intimate life of God Himself. The doctrine of papal infallibility tells of the real and intrinsically supernatural help which God gives to the Mystical Body of His Son, a help which allows a real and visible society to express in its corporate activity the social aspect of the life of the Incarnate Word.

Again, any proposition which the Catholic Church defines as a dogma of divine faith is something included in the deposit of public revelation, the intrinsically supernatural message which Our Lord, during the course of His public life, taught within the society of His disciples, the Catholic Church, or which God Himself revealed to the original apostolic college after Our Lord's ascension, as something which all Christians must believe on divine faith. It is this teaching, and only this teaching (as distinct from the various private revelations which have been granted to Christians during the course of the Church's history), which the Catholic Church teaches infallibly and which it demands that all men believe with divine faith. Thus, every dogmatic definition is the statement of a truth given to the Church before the death of the last Apostle.

The expressed acceptance of the body of truth within which the defined doctrine belongs constitutes the profession of faith necessary for membership in the true Church of Jesus Christ. A manifest rejection of a defined dogma automatically places a man outside the fold of the Catholic Church. An inward or non-manifested refusal to believe it constitutes a rejection of the divine message as a whole, and thus the loss of that faith which forms a part of the internal bond of union within the Church. Both of these truths stand out in the solemn warning which Pope Pius IX attached to his definition of the Immaculate Conception.

> Hence, if, as God forbid, any persons should presume to think in their hearts otherwise than as we have defined, let them understand and know well that they are condemned by their own judgment, that they have suffered shipwreck of their faith, and that they have fallen from the unity of the Church. Moreover, should such persons dare by word or in writing or in any other outward manner to signify that which they think in their hearts, they are, by that very fact, subject to the penalties established by law.[4]

In this passage, the man who rejects the defined dogma without making his sentiments public is said to have fallen from the unity of the Church since he has rejected the gift of divine faith, and with it of course, the virtues of hope and of charity. Now faith, hope, charity, and the rest of the divinely infused virtues constitute the internal bond of unity within the Catholic Church. Formal separation from the actual membership of the Church, however, comes only with the breaking of the external bond of unity, which consists in the profession of the same faith together with the communion of the sacraments in subjection to the legitimate pastors of the Church under the Bishop of Rome.

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[4] *DB*, 1641.

THE PURPOSE OF AN INFALLIBLE DEFINITION

The Vatican Council spoke out to define the doctrine of papal infallibility "for the glory of God our Saviour, for the exaltation of the Catholic religion, and for the salvation of Christian peoples."[5] The pronouncement on the Immaculate Conception was issued "for the honor of the holy and undivided Trinity, for the proper reverence towards the Virgin Mother of God, for the exaltation of the Catholic faith, and for the increase of the Christian religion."[6] Glory is clear recognition with praise. The divine glory which is to be furthered by an infallible definition of the Catholic Church is ultimately the loving recognition of God in the beatific vision. God is glorified supernaturally in this world by the faithful who serve Him in charity. The Church defines and teaches so that men who are born into this world in original sin may, by means of the divinely revealed truth entrusted to the Church, be joined to Our Lord in the society of His disciples and, through their living and inward union with Him, pass over into the status of the Church triumphant, to see God and to bless Him forever. The Church issues its solemn dogmatic judgments in order to present the divine message with greater precision, and thus it contributes towards God's glory, towards the advancement and the honor of the Christian religion, and towards the salvation of the Christian people.

OPPORTUNENESS AND NECESSITY

In the concrete circumstances under which it is issued, each definition actually attains and advances the high purposes which the Church has in view. In each individual case, however, there must be some definite reason why a doctrinal pronouncement is called for. Fortunately both the *Ineffabilis Deus* and the Vatican Council's constitution *Pastor aeternus* allude to the reasons for and the urgency of the definitions which they contain.

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[5] *DB*, 1839.

[6] *DB*, 1641.

Pope Pius IX, in the *Ineffabilis Deus*, declared that the definition of the Immaculate Conception was *opportune*.

> And so, greatly confident in God that the opportune time has come to define the Immaculate Conception of Mary, the most holy Mother of God . . . taking everything into most diligent consideration, and having prayed continuously and fervently to God, we have decided that we should delay no longer the sanctioning and the definition of the Virgin's Immaculate Conception by our supreme authority, and that we should thus satisfy both the pious desires of the Catholic world and our own devotion to the most holy Virgin.[7]

The pious desires of the Catholic world were the decisive force which rendered the definition of the Immaculate Conception desirable. This doctrine was brought to the fore within the true Church of God in great measure because the members of the Church themselves became, through the centuries, ever more enthusiastically devoted to Our Lady by reason of her Immaculate Conception. This continually increasing devotion demanded and procured from the science of sacred theology an especially profound examination of the doctrine itself. The devotion and the consequent theological investigation led to the series of petitions from the clergy and the laity to which Pope Pius IX alluded in the *Ineffabilis Deus*.[8] The presence of such petitions was, under the circumstances, enough to render the definition of the Immaculate Conception opportune.

The Vatican Council, however, pronounced the definition of papal infallibility as something not merely opportune but actually *necessary*, as really demanded for the attainment of those purposes towards which every dogmatic definition within the Catholic Church is directed.

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[7] This section of the *Ineffabilis Deus* is not given in Denzinger. It can be found in Cardinal Gousset's *La croyance génerale et constante de l'église touchant l'Immaculée Conception* (Paris, 1855), p. 773.

[8] Cf. *ibid.*, pp. 771 ff.

> But since in this very age, in which the salutary efficacy of the apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary *(necessarium omnino esse censemus)* to assert the prerogative which the only-begotten Son of God deigned to attach to the supreme pastoral office.[9]

Cardinal Manning explained the necessity for the definition in some detail.

> It was therefore evident that if an Oecumenical Council should meet and separate without taking notice of this denial [of papal infallibility], one of two inferences would be drawn. It would be said either that Gallicanism had obtained its place among tolerated opinions; or, at least, that it might be held with impunity. It does not readily appear what answers could be made to this argument. . . . It could not be said that the denial of the infallibility of the Roman Pontiff is an obscure and inert error. It is notorious and active. To find or invent a division among Catholics is the chief hope of antagonists. To foment the least divergence among Catholics is their chief policy. There can be no doubt that this controversy afforded them their most advantageous attack. . . . Prudence would require the condemnation of any notorious error which, even if innocuous at first, might hereafter produce ill effects; but the denial of infallibility in the head of the Church had already produced ill effects.[10]

One very bad effect produced by the Gallican denial of papal infallibility was an injury to scholastic teaching on the subject of the Roman Pontiff. The thesis on papal infallibility had developed magnificently during the post-Reformation period. The writings of Suarez, of St. Robert, of Wiggers and of Sylvius on the inerrant magisterium of the Roman Pontiff had reached a perfection far beyond that attained in the earlier scholastic manuals. This doctrinal progress was in great measure thwarted by the politico-scholastic presentation of the Gallican errors, particularly during the eighteenth and nineteenth centuries. As a result of Gallicanism, the general level of scholastic instruction on this point in the mid-nineteenth century was considerably inferior to what had existed during the golden era of the seventeenth century. The Council understood that it had a duty to act in such a way as to prevent a lamentable confusion in this vital part of theology.

[9] *DB*, 1838.

[10] Manning, *op. cit.*, pp. 111 ff.

We can gain a worth-while appreciation of the harm Gallicanism caused in the field of sacred theology and we can better realize the necessity for a definition of papal infallibility at the time of the Vatican Council if we consider the Gallican error about the Pope's doctrinal power against the background of the remarkable advance made in this field by post-Reformation theologians. Citations from a few of the more influential theological writers will give sufficient indication of the progress achieved by the first part of the seventeenth century.

PRE-REFORMATION AND COUNTER-REFORMATION TEACHINGS

The Carmelite controversialist Thomas Netter of Walden (†1430) was listed by later theologians as an outstanding proponent of the doctrine of papal infallibility. He asserted that "the judgment and decision of the Pope were considered as completely definitive (*pro irrefragabili*) by the Fathers."[11] Netter held too that "Christian wisdom flows from the Roman Church as from a fountain,"[12] and that "the Roman Church has remained incorrupt in the faith until this day."[13]

Much more explicit, however, was the teaching of the Dominican Cardinal John de Turrecremata (†1468), who taught that "it is the function of the Roman Pontiff to determine the content of the faith, to determine the meanings of sacred scripture, and to approve or disapprove the spoken or written teachings of the other fathers of the Church."[14] It was the formal teaching of Turrecremata that "the judgment of the Apostolic See cannot err about the things which are of the faith or which are necessary for man's salvation."[15] Such a distinction was used by the Vatican Council itself, when it spoke of the Holy Father's infallibility in matters of faith or morals.

A subsequent Dominican Cardinal, Thomas de Vio Cajetan (†1534), also taught accurately and explicitly on this point.

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[11] *Doctrinale antiquitatum fidei ecclesiae catholicae* (Venice, 1571), Lib. II, art. 3, cap. 47. I, 284.

[12] *Ibid.*, cap. 48, p. 287.

[13] *Ibid.*

[14] *Summa de Ecclesia* (Venice, 1560), Lib. II, cap. 107, p. 242^{r}.

[15] *Ibid.*, cap. 109, p. 252^{r}.

> An error by the Pope in a definitive decision on the faith would be an error of the entire Church, and actually an error of the universal Church in its head and in its members, since it is his function to make the final decisions about the faith, as St. Thomas shows in the 67th chapter of his treatise *Contra errores Graecorum* on the authority of Cyril and Maximus, and as he proves from reason in IIa IIae, q. 1, art. 10. But it is impossible that the universal Church should err in the faith. Consequently it is impossible that the Pope should err in the faith in a definitive judgment given authoritatively.[16]

This thesis was not presented so satisfactorily by the distinguished Franciscan controversialist, Nicholas Herborn (†1534). In his writing Herborn contrasts the firmness of the Roman See in matters of faith with the fallibility of certain "persons." He does not explain whether the "persons" to whom he alludes are the Popes themselves or other members of the *ecclesia docens*.

> He [Our Lord] willed that His spouse, whose primary head He is, should have unity entire and unbroken. We do not allocate that unity in persons, who can fail, but we acknowledge and we venerate the principal and vicarial authority which belongs to the one See of Peter in such a way that, although individual persons sometimes fall into various errors in the fields of faith and of morals, the unity of that See endures, as it is strengthened and accredited by the power of Christ.[17]

The Louvain professors, John Driedo (†1535), and James Latomus (†1544), were both listed as supporters of the thesis favoring papal infallibility in the famous petition sent by the University of Louvain to the Vatican Council urging the definition of this doctrine.[18] Driedo, whom the classical theologians considered one of the more important proponents of this thesis, taught that, by reason of the great traditional Petrine texts, "we must believe firmly and we must in no way doubt the fact that Christ and the faith of Peter will never depart from Peter's

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[16] *De comparatione auctoritatis papae et concilii*, cap. 9, in Cajetan's *Scripta theologica* (Rome: "Angelicum," 1936), I, 132.

[17] *Locorum communium adversus huius temporis haereses enchiridion*, cap. 31. Published in *Corpus catholicorum* (Muenster, Germany), XII, (1927), 107.

[18] Cf. *Acta et decreta sacrorum conciliorum recentiorum Collectio Lacensis* (Freiburg im Breisgau: Herder, 1890), VII, cols. 942 f.

Church, from Peter's episcopate, from Peter's See."[19] Driedo visualized three ways of explaining this proposition. Some would say that the thesis meant that "the faith will never depart from the heart of the pontiff of the universal Church, from Peter or from the pontiff who succeeds Peter." Others understand the promises of Christ as referring to the universal Church itself. Others again interpret these promises as applying to the individual See or diocese which Peter took as his own. Driedo rejected the first explanation. He accepted the second as *de fide* in so far as it was a statement of the perpetual infallibility of the universal Church. With reference to the third interpretation, Driedo rejected the teaching of some earlier writers to the effect that a future Pope might possibly move the See of Peter from Rome to some other city, and stated it as his conclusion that "the faith and the primacy of the Church, the See and the *cathedra* of Peter, the keys of the kingdom of heaven, and the power of loosing and binding are inseparable from the Roman diocese."[20]

Latomus did not deal with this matter as directly as Driedo had done. He held that the Roman Church "has always persevered in the true faith, while others who have rejected its communion have fallen into heresy and schism."[21] Moreover he taught that the Roman Pontiff is the supreme judge in matters of faith, in listing as "certain and firm, according to divine scripture, according to the consent of the Church, and according to the authority of the holy orthodox Fathers and of the Oecumenical Councils," the thesis that "the Roman Pontiff is the ordinary supreme judge in spiritual things, as when there is question of the faith, the religion, the sacraments, and the like, over each and every Christian and over every particular Council of the Catholic Church, whatever may be said of a universal plenary Council, properly gathered from the entire Church."[22] Despite his unwillingness to pronounce on the superiority of the Pope over an Oecumenical Council, Latomus was careful to insist that the acts of the Oecumenical Councils had to be approved by the Pope.[23]

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[19] *De ecclesiasticis scripturis et dogmatibus* (Louvain, 1533), Lib. IV, cap. 3, p. 549.

[20] *Ibid.*, p. 552.

[21] *De primatu Romani Pontificis*, in the *Opera* (Louvain, 1579), p. 76ʳ.

[22] *De quaestionum generibus quibus ecclesia certat intus et foris*, *ibid.*, p. 87ʳ. There is a similar passage without, however, any reference to Councils, in Latomus' *Adversus Guilielmum Tindalum*, Lib. III, *ibid.*, p. 194ʳ.

Ruard Tapper (†1559), another early Louvain theologian, asserted that the denial of papal infallibility was something comparatively new in the Church. The controversies occasioned by such denial had been in existence in his time for only one hundred and fifty years, and the teaching in favor of the Pope's infallibility was that of the earlier writers in the Church.[24] Tapper's presentation of the thesis is correct, but it suffers from an attempt (apparently common during his lifetime), to explain the infallibility of a papal pronouncement in terms of the Pope's motives for making this pronouncement.

> The judgment of the Vicar of Christ, the Roman Pontiff, is infallible in matters of faith and of religion, when he seeks the truth sincerely and when he takes counsel proportionate to the gravity of the affair upon which a decision is sought. But if he should happen to act without due consideration, or precipitately, not out of an intention to find the truth, but rather for the sake of some particular affection or dislike, then he could fall into condemnable errors and he could lead others into them were it not for the fact that Christ has pronounced His judgment for the grace and salvation of His Spouse.[25]

Tapper rejects the opinion according to which the members of the universal Church could be saved from falling into error on the faith by a divine assistance which would not prevent the Pope from teaching error to the Church as a whole, but which would bring the Holy See to correct any mistakes it had made. It is his opinion that, by reason of Our Lord's promises, the Holy Father is prevented from error in teaching the Catholic Church on matters of faith.

The Franciscan, Alphonsus a Castro (†1558), was invariably named by later writers as an opponent of the thesis affirming papal infallibility. He earned this listing by reason of the fact that he considered the authority of an Oecumenical Council superior to that of the Pope.[26] Nevertheless he attempted, unsuccessfully as it developed, to teach the doctrine of papal infallibility himself.

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[23] Cf. *De primatu Romani Pontificis, ibid.*, 65ᵛ.

[24] Cf. *Oratio theologica tertia*, in Tapper's *Opera omnia* (Cologne, 1582), p. 339.

[25] *Ibid.*, p. 340.

[26] Cf. *Adversus omnes haereses*, in Alphonsus' *Opera* (Paris, 1571), col. 12.

> The judgment of the Apostolic See . . . cannot be in error on matters pertaining to faith. But on this point I have decided to warn the reader what he ought to understand by the name "Apostolic See," since by this name is not meant the person of the Pope alone, because that person, as a man, is capable of error. . . . The name of the Apostolic See refers to the Sovereign Pontiff himself, not when he does something as a private individual, but when he does what pertains to his See *(quae ad cathedram spectant),* not acting on his own judgment alone, but acting on the advice of good men and good teachers.[27]

Alphonsus a Castro's explanation of papal infallibility is, in effect, a denial. He demands, for the pronouncement of an *ex cathedra* decision, conditions which could not be fulfilled with any measure of satisfaction. The Church would, if his thesis had been acceptable, never be able to know that any individual papal pronouncement were infallible unless it were in a position to judge infallibly about the doctrinal qualifications of the men whom the Roman Pontiff had consulted about that decision.

The Dominican Peter Soto (†1563), one of the most influential of the Counter-Reformation controversialists, and the man whom Queen Mary brought to Oxford to restore orthodox theology during the short-lived Catholic restoration in England, gave a somewhat vague and imperfect statement of the doctrine. According to Soto:

> We wish neither to deny nor to apologize for the fact that Supreme Pontiffs have sometimes been in error, since they are men, and can mislead and be misled. However we acknowledge on the testimony of certain experience, and we hold with firm faith that the See of Peter, which was established by Christ, will never, until the end of time be soiled with error in such a way as to prevent the true doctrine from flowing from that See into all the other Churches.[28]

The redoubtable Melchior Cano (†1560), however, is in the strict Dominican and Thomistic tradition. He elaborated what is for all intents and purposes the modern theological method of proving papal infallibility, demonstrating first of all the truth that "Peter the apostle was instituted by Christ as the pastor of the universal Church,"[29] then the thesis that "Peter could not err when he was teaching the Church or when he was confirming the sheep in the faith."[30] After demonstrating the fact that Peter's successor had that same power of infallibility, Cano proved that the firmness and the authority assigned to Peter have been granted by God to Peter's successors in the Roman See.[31] In one of his inimitable "asides" Cano assures his reader that Cajetan has already been over much of the same ground, but regretfully he admits that either because of the "innate obscurity" of Cajetan's style or because men have read him only superficially, unwarranted inferences have been drawn from the writings of the great Cardinal.[32]

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[27] *De iusta haereticorum punitione, ibid.*, col. 1063 f.

[28] *Assertio catholicae fidei* (Cologne, 1555), sectio "de sacra scriptura," (the pages of this edition are not numbered).

THE TEACHING PERFECTED

The clumsiness which had characterized much of the presentation of the teaching on papal infallibility during the early days of Counter-Reformation activity vanished from the theological scene with the advent of those giants who were the glory of the Catholic schools during the last part of the sixteenth and the first part of the seventeenth centuries. These writers of theology's golden age (from the days of Cano until the time of Sylvius), did more than merely affirm the thesis on papal infallibility. They made their great contribution in this field by their accurate and scientific delineation of the precise nature and characteristics of the pontifical prerogative, and by elaborating the classical theological proofs, manifesting the fact that their thesis is actually a part of divine public revelation. Furthermore they indicated the quality of the thesis and the theological censures to which the contradiction of this teaching was subject. For the purpose of this paper, it will suffice to see how some of the more important post-Tridentine theologians phrased their conclusions on the matter of papal infallibility and to know the grade of certitude they ascribed to these theses.

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[29] *De locis theologicis,* Lib. VI, cap. 3, in Migne's *Theologiae cursus completus,* I, 327.

[30] *Ibid.,* 329.

[31] *Ibid.,* 330, 334.

[32] *Ibid.,* 334.

Thomas Stapleton (†1598), professor both at Douai and at Louvain, taught as a doctrine "now certain and received among Catholics" the thesis that "while the Roman Pontiff, as a private person, is as capable of error in matters of faith as he is of sin in matters of morals, yet as a public person, that is when he answers and decides a matter of faith on which he has been consulted, he has never at any time taught heretical doctrine, nor can he teach such doctrine."[33] Stapleton worded his thesis to avoid two opposite errors, the one, the opinion of Albert Pighius (†1542), a Catholic theologian who had asserted that the Pope, as a private individual, is incapable of error, and the other, the teaching of Gerson, Occam, Almain (and with Almain most of the Parisian teachers), Alphonsus a Castro, Adrian Boyens (afterwards Pope Adrian VI), and Durandus. Stapleton evidently considered the thesis as more than an ordinary theological conclusion, since, while refusing to admit that the opponents of papal infallibility had taught heresy, he insists that they are guilty of ignorance and temerity, especially the more recent among them. Stapleton lists St. Thomas, Netter, and Turrecremata as older scholastics with his own contemporaries, Pighius, Cano, St. John Fisher, and Cajetan in support of his teaching.

St. Robert Bellarmine (†1621), who contributed more than any other individual theologian to the formation of the thesis on papal infallibility, characterized the teaching of Gerson and Almain as "entirely erroneous and proximate to heresy."[34] On the other hand, he accepted the opinion of Pighius as "probable" and defended it.[35] His essential teaching on infallibility is summed up in three propositions.

I. Under no circumstances can the Supreme Pontiff be in error when he teaches the entire Church on matters of faith.[36]

II. The Roman Church as well as the Roman Pontiff is exempt from the possibility of error in faith.[37]

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[33] *Principiorum fidei doctrinalium relectio scholastica et compendiaria*, (Antwerp, 1596), Controv. III, qu. 4, p. 384.

[34] *De Romano Pontifice*, Lib. IV, cap. 2, in *De controversiis christianae fidei adversus huius temporis haereticos* (Ingolstadt, 1586), I, col. 975.

[35] Cf. *ibid.*, and cap. 5, col. 988 f.

[36] *Ibid.*, cap. 3, col. 975.

[37] *Ibid.*, cap. 4, col. 984.

> III. The Roman Pontiff is incapable of error, not only in decrees of faith, but also in precepts of morals which are prescribed for the whole Church and which deal with matters necessary for salvation or with matters good or evil in themselves.[38]

Among the other Jesuit masters of theology, Francis Suarez (†1617), taught it as "Catholic truth" that "the Pontiff, defining *ex cathedra* is a rule of faith which cannot err, when he authentically proposes something to the universal Church to be believed with divine faith."[39] Thus Suarez contributed not only to the doctrine, but also to the terminology of the Vatican Council definition. Two other distinguished Jesuit professors, Gregory of Valentia (†1603)[40] and Adam Tanner (†1632),[41] wrote magnificent expositions of the thesis on papal infallibility, as did the most influential of the Dominican teachers, Dominic Bannez (†1604).[42]

The results of the development of the teaching on papal infallibility may be seen in the works of three great diocesan priests, professors at Louvain, Paris, and Douai. The Louvain theologian, John Wiggers (†1639), taught that "the Pontiff's judgment in determining questions of faith is entirely certain and infallible not only when he speaks with a general Council, but also when he speaks *ex cathedra*, and teaches the entire Church, imposing the obligation to believe and to teach as he has spoken."[43] Wiggers lists Driedo and Hessels, earlier Louvain luminaries, among those who support his thesis, and he tells us that this doctrine is held by all recent authors.

The Parisian professor, Andrew Duval (†1638), held it as an "absolutely certain" thesis "that the Supreme Pontiff cannot err when he issues an *ex cathedra* decree on faith or morals and that he is endowed with the privilege of infallibility by Our Lord immediately upon his canonical election."[44] Francis Sylvius (†1649) of Douai, may be said to represent the final stage in the development of this teaching. Sylvius held that it was "certain with the certitude of faith (*fide certa est*)" that "the judgment of the Roman Pontiff in determining matters of faith is infallible, so that when he defines *ex cathedra*, or when, as Pontiff, he proposes something to be believed by the Church, he can, under no circumstances be in error, whether he defines with a general Council or apart from one."[45] Furthermore he taught that "no one of the Sovereign Pontiffs has erred by defining anything against the faith."[46] This, for Sylvius, was a thesis *ad fidem pertinens* and one which could be defended successfully against any objection.

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[38] *Ibid.*, cap. 5, col. 987.

[39] *Opus de triplici virtute theologica* (Lyons, 1621), Tract. I, disp. 5, sect. 8, p. 103.

[40] Cf. *Commentariorum theologicorum libri IV* (Ingolstadt, 1603), III, disp. I, qu. 1, punct. 7, qu. 6, col. 286 ff.

[41] Cf. *Theologia scholastica* (Ingolstadt, 1627), III, disp. I *de fide*, qu. 4, dub. 5, col. 266 ff.

[42] Cf. *Scholastica commentaria in secundam secundae Angelici Doctoris D. Thomae* (Venice, 1588), in qu. 1, art. 10.

[43] *Tractatus de Pontifice*, in the *Commentaria de virtutibus theologicis* (Louvain, 1689), p. 66.

THE GALLICAN TEACHING

The thesis upholding papal infallibility had obtained the status of a proposition to be held *de fide* on the authority of the ordinary and universal magisterium of the Church when, in 1682, there appeared the infamous Four Articles of the Gallican Clergy. The fourth, and the most dangerous of the articles taught that "although the Supreme Pontiff has the most important part to play in questions of faith, and although his decisions belong to each and every one of the Churches, still his judgment is not entirely definitive (*irreformabile*) unless the consent of the Church be given."[47] This article absolutely denied any real infallibility in the decisions of the Roman Pontiff as such, and threw the charism of infallibility back upon the Church as a whole.

Behind the Gallican Articles stood the political power of the French Kingdom. As a group, the French writers of theological manuals hastened to incorporate these Articles into their expositions of ecclesiology. Owing to the widespread influence of the French theological texts, the error spread abroad through other lands, and not always with the nicety of wording which characterized the writings of the more moderate French Gallicans. Thus the unhappy "Protestation" put forward by the Catholic Committee in England in 1789 and signed by a great majority of the influential English Catholics of that day contains the bald statement that "We acknowledge no infallibility in the Pope."[48] For a time at least John England, the most influential of the early American Catholic Bishops, fell into the same error. In replying to the "Mount Zion Missionary," Bishop England stated that "some divines give *as their opinion* that the Pope under certain circumstances was *infallible in giving his doctrinal decisions*," but, in so far as this teaching was presented as an article of Catholic faith, the Bishop of Charleston preferred to "take the liberty of rudely rejecting it."[49]

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[44] *De suprema Romani Pontificis in ecclesiam potestate* (Paris, 1877), p. 107.

[45] *De praecipuis fidei nostrae orthodoxae controversiis cum nostris haereticis* Lib. IV, art. 8, in the *Opera omnia* (Antwerp, 1698), V, 313.

[46] *Ibid.*, art. 10, p. 322.

[47] *DB*, 1325.

Such a position is certainly a far cry from the teaching of St. Robert, of Wiggers, and of Sylvius. It only remains to show that, even in those circles where Gallican teaching was upheld, it was never considered, at least by its more intelligent proponents, as a fully accredited Catholic teaching.

In the case of Bishop England, we have the assurance of Dr. James A. Corcoran, the theologian sent by the American Bishops as a member of the committee entrusted with the work of preparing for the Vatican Council, that the great Prelate rejected the Gallican position before the end of his life.

> It is but justice to the memory of Bishop England to state, that though in his youth, owing to his theological sources of education, his mind had been to some extent impressed with these opinions, yet he always entertained the most lively respect and filial tenderness for the Holy See; and we have good reason positively to affirm, that in after life he rejected, as unsound and false, the opinions that he had incautiously imbibed in early years.[50]

The two chief agents in securing signatures for the "Protestation" of the English Catholics were the layman, Hugh Clifford, and the priest, John Wilkes. Dr. Milner, later one of the Vicars-Apostolic in England, has told us of the arguments used by Fr.

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[48] Bernard Ward, *The Dawn of the Catholic Revival in England* (London: Longmans, Green, and Co., 1909), I, 140.

[49] *The Works of the Right Rev. John England* (Baltimore: John Murphy and Co., 1849), II, 291.

[50] *Ibid.*, p. 368.

Wilkes in trying to obtain signatures for the "Protestation". Speaking to Dr. Milner, Fr. Wilkes admitted that "We all know the Instrument is inaccurate," and then asked "what would you have from Protestants and laymen who do not enter into our religious difficulties?"[51]

The urbane and erudite Honoratus Tournely, perhaps the most influential writer in the entire Gallican tradition, has left us a delightfully ironic sentence which shows his sincere opinion of the teaching he had to expound in the Sorbonne.

> We must not dissimulate the fact that it is difficult, in the great mass of evidence gathered by Bellarmine, Launoy, and the rest, not to recognize the certain and infallible authority of the Apostolic See or of the Roman Church. But it is far more difficult to bring this [evidence] to agree with the Declaration of the Gallican Clergy, which we are not allowed to abandon.[52]

The full force of Tournely's contempt for his own Gallican position becomes apparent only when we realize that the Launoy of whom he wrote was the most forceful and prolific writer among all the Gallican divines. It was the contention of Tournely that the innumerable texts amassed by Launoy in opposition to the thesis indicated the infallibility of the Holy See as definitely as did those adduced by St. Robert, the most prominent supporter of the doctrine.

Perhaps the most devastating, and at the same time, the clearest exposition of what the Gallican position had become is to be found in the writing of the eminent Maynooth theologian, Patrick Murray. It is prefixed to his consideration of the objections raised against the true thesis on papal infallibility.

> When, many years ago (and how the years have passed), as a student of theology I first began to consider this question, during vacation time I read and pondered as best I could the arguments in favor of both sides as these were set forth in the books available to me (the works of Bellarmine on the one hand, and those of Tournely and Bailly on the other). Looking over the objections advanced by the Gallicans against the scriptural proofs, I could hardly believe my eyes when I saw that, individually and collectively, they were almost all

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[51] Ward, *op. cit.*, I, 151.

[52] *Praelectiones theologicae de ecclesia Christi* (Paris, 1749), II, 134.

> identical with the objections and evasions adduced by the Protestants against the primacy of the Roman Pontiff, or at least based upon the same principles as these Protestant contentions. I need not say what was the result of this youthful study.[53]

The harm done to Catholic theology by the eighteenth century resurgence of Gallicanism can best be judged by comparing the leading independent theologians of the early nineteenth century with those of the golden age. The Jesuit and Dominican schools as such had never wavered in their adherence to the true doctrine of papal infallibility, even though the quality of their nineteenth century expositions of this thesis hardly compares with that of their seventeenth century predecessors. But, when we compare the positions of Archbishop Francis Patrick Kenrick and Fr. Albert Knoll of Bulsano with those of Wiggers and Sylvius two hundred years before them, we can see very well the ill effects of the Gallican teaching. Wiggers had presented the doctrine of papal infallibility as something universally accepted among Catholics. Sylvius had taught it as a matter of divine faith. Knoll's statement of the teaching is perfectly correct, but he gives the impression that this thesis has been chosen freely, and that the opposite teaching could also be sustained.[54] Kenrick, too, fails to attach any theological note to his thesis on papal infallibility, and, in his anxiety to show that *de facto* the consent of the *corpus episcoporum* is always given to *ex cathedra* pontifical pronouncements, he manages to obscure the clarity of his own teaching.[55] Murray, who designates his thesis as something not yet defined but held by all approved authors, comes closer to the perfection of the older writers.[56]

MODERN WRITING ON THE VATICAN DEFINITION

Contemporary literature has seen a trend to play down or to deny the necessity of the Vatican definition. This tendency is well exemplified in the Anglican Dr. Trevor Gervase Jalland's

[53] *Tractatus de ecclesia Christi* (Dublin, 1866), III, 795.

[54] Cf. *Institutiones theologiae dogmaticae generalis seu fundamentalis* (Turin, 1868), p. 392.

[55] Cf. *Theologia dogmatica* (Mechlin and Baltimore, 1866), pp. 240 ff.

[56] Cf. *op. cit.*, III, 787.

claim that "During the seventy years or so which have elapsed since that time, there has been opportunity enough for both papal and non-papal Christians to appreciate the unhappy effects of the precipitate action of the Vatican council . . . "[57] That notion has been encouraged by the peculiar sort of historical writing which represents the final decision of the Vatican Council as a defeat for those who had labored whole-heartedly in favor of a definition of papal infallibility and a victory for the men who no less whole-heartedly opposed such a pronouncement. Such emotional glorification of the Vatican Council's Minority and of its supporters must not be allowed to blind our people to the fact that the definition issued by the Council was actually that which the Majority had sought. The Minority Bishops were good and learned men. Many of their supporters were competent and well-meaning. Nevertheless, in maintaining that the definition of papal infallibility was unnecessary and inopportune, they were mistaken. It is a sorry tribute to the learning and the Catholic loyalty of these men to write history in such a way as to pretend that their stand was basically correct.

The Majority Bishops in the Vatican Council, as a group, never for a moment had desired the definition of any teaching other than that which the leading lights of scholastic theology and proposed as the teaching of the Church in the matter of papal infallibility. The somewhat irresponsible modern writers who speak of the "extreme" or the "exaggerated" views of men like Manning and Cullen could well bring Catholics to overlook the fact that the truth which these men and their associates wished to have defined, was actually defined and presented as a truth upon which the Catholic Church felt it necessary to pronounce, in order that, through this clear and authoritative exposition of Our Lord's teaching, God might be glorified in the increase of the Catholic faith.

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[57] *The Church and the Papacy* (London: Society for Promoting Christian Knowledge, 1944), p. 495.

Answers to Questions

DELAY OF MARRIAGE CASES

Question: Have the officials of a diocesan matrimonial court any obligation to expedite cases so that they will be settled without unnecessary delay? Sometimes a case is submitted by a priest, and years pass before a decision is given.

Answer: On the other hand, sometimes priests are too impatient and expect an almost immediate response to their appeal for a decision or a dispensation in a marriage case. They seem to forget that frequently the investigation of a case and the recourse to higher authorities may take a long time, despite the best efforts of the officials to solve the problem as soon as possible. Sometimes, too, members of the parochial clergy, asked to investigate a case, are very dilatory. Nevertheless, it sometimes happens that the officials neglect to undertake a marriage case for a long time, and this is reprehensible, particularly when the spiritual welfare of the couple concerned is in jeopardy. For example, when a man and woman who are living together are willing to be married properly and are only waiting for a declaration of nullity of a previous marriage of one of them, it would be a grave sin on the part of an official charged with conducting the case to delay the investigation or the decision for a considerable period of time through sheer negligence or laziness. Of course, this same doctrine is applicable to a priest whom the diocesan officials ask to collect some necessary data on a pending case.

ADOLESCENT COMPANY KEEPING

Question: In our high schools nowadays—Catholic schools as well as public schools—it is not unusual for a boy and a girl to associate with each other so frequently and so exclusively, at dances, the movies, *etc.*, that they are regarded as "keeping company." What statement according to Catholic moral principles can a priest make regarding this situation?

Answer: A priest need not hesitate to state that a boy and girl who indulge in this type of frequent and exclusive association are running the risk of falling into grave sin. It is not indeed wrong for high school boys and girls to associate with each other in decent amusements and social gatherings, as long as these are kept within the bounds of moderation. Boy and girl friendships are perfectly normal and innocent when they are not exclusive—when each associates with the group, not merely with an individual. But, surely, there should be no question of "company keeping" in the accepted sense between a boy and a girl in high school grades. For company keeping is a form of association permitted only to those who look forward to marriage within a reasonably short time; it is surely not the proper thing for those who will not ordinarily be ready for marriage for at least five or six years. Furthermore, boys and girls who cultivate this type of intimate friendship cannot devote their time and attention as they should to their studies. Above all, when an adolescent boy and girl are constantly together, fostering an ardent love for each other, their passions are likely to be aroused, and grave sin may follow. Even a friendship begun in perfect innocence may eventuate in most disastrous consequences. Priests having the care of high school boys or girls, as pastors or sodality directors, can enunciate this doctrine—however severe it may seem in this age of loose morals—with the assurance that it is based on sound Catholic principles of moral theology.

THE PRIVILEGE OF THE LITTLE OFFICE

Question: A priest having the privilege of substituting the Little Office of the Blessed Virgin for the Divine Office on a day when he travels one hundred miles may use this privilege, according to the rescript of 1944, only when the journey is undertaken *ratione officii.* Will you please explain how this phrase, *ratione officii*, is to be interpreted?

Answer: It would surely seem that the privilege is not applicable when the journey is purely recreational, such as a vacation trip. But, on the other hand, it need not be restricted to those occasions when the priest is travelling to fulfill a duty which his particular office imposes on him—for example, the pastor going to say Mass in a distant mission on Sunday, the chancellor taking a trip to arrange for the insuring of church property. It would seem that any journey of one hundred miles, the main purpose of which is to perform some act of devotion or charity which has special value because it is performed by a priest, or to accomplish some task which the priest is enabled to do because of his special training would also be included, even though the work in question is not of strict obligation. Thus, if a priest takes a journey to attend the funeral of a friend or to visit a sick relative or to give a lecture, he could reasonably regard his trip as undertaken *ratione officii.*

MORAL PROBLEMS OF THE MOVIES

Question 1: What advice should be given to a Catholic in this case: he wishes to attend a perfectly good movie, but at the time the theatre is presenting a double feature, and the other picture is condemned, or at least objectionable in part. Must he stay away entirely, or may he see both, or may he see only the picture that is unobjectionable?

Question 2: What advice is to be given to a child in a similar case of a double feature, when one picture belongs to the A (1) classification (unobjectionable for general patronage) and the other is an A (2) picture (unobjectionable for adults)?

Answer 1: If the theatre makes a policy of showing pictures that are morally objectionable, even though they are ordinarily presented as part of a double feature program, the other portion of which is a good picture, a practical Catholic will stay away from the theatre entirely. The Pledge of the Legion of Decency contains the promise to do this. However, if the situation arises only occasionally, a distinction must be made. In the supposition that the objectionable picture is of the B classification (objectionable in part), it would be permissible to view it, as well as the good picture, provided the individual will not thus incur the proximate danger of spiritual harm and there is no scandal given (cf. "How Should Priests direct People regarding the Movies?" *The American Ecclesiastical Review*, CXIV, 4 [April, 1946], 244 ff.). However, if the person has good reason to believe that the objectionable picture will be detrimental to his spiritual welfare, but wishes to see the unobjectionable feature, he should find out the time when this latter will be shown and attend only this portion of the program. But even this would not be permissible if by going to the theatre he would give scandal—for example, if he would thereby induce others to see the entire program, with the danger of committing sin. Scandal would hardly ever be absent in the event that the objectionable picture is classified in the C group, for the pictures in this category are gravely dangerous to practically all persons, so that the mere attendance at a theatre where such a picture is being shown (even though one does not stay for this picture) is likely to encourage attendance by some others who will thus be led into sin.

Answer 2: The child should find out the time of the showing of the A (1) picture and attend that one feature only. It would be undue severity to accuse a child of mortal sin by attendance at an A (2) picture. Nevertheless, it is certainly dangerous for a child—a boy or girl of fourteen or fifteen years or less—to see such pictures regularly. For, not infrequently the films of this classification contain scenes or dialogue that may offer an occasion of sin to children or may unduly arouse their curiosity. Hence, those who advise children about attendance at the movies should admonish them to stay away from the A (2) pictures. Some may think it is too great a hardship for a child to be told he must walk out of the theatre when the program is only half over, thus not getting his "money's worth." But is it not time for us to realize that even children must be taught that the consistent practice of the Catholic religion demands sacrifice? A generation ago a child considered it a great treat to see even a one hour show of the primitive silent movies. Why should we give children of the present day the impression that they are martyrs simply because they may not remain for four hours in the theatre but must leave after two hours? In view of the easy-going attitude of many adult Catholics in their choice of films, it would be a good thing for our Catholic boys and girls to be trained from their early years to be very discriminating in the pictures they attend.

FRANCIS J. CONNELL, C.SS.R.

HOLDING THE PATEN FOR HOLY COMMUNION

Question: It is quite clear that both the communion cloth and the paten should be used in the distribution of Holy Communion.

Should the people on receiving hold their hands beneath the cloth or, as at table, above the cloth?

Answer: The Instruction of the Sacred Congregation of the Sacraments, dated March 26, 1929 (*A.A.S.*, XXI, 631), which prescribes the use of the metal plate, commonly known as the communion paten, distinctly says that the linen cloth also is to be spread before the communicants. Since the Instruction likewise provides that the plate is to be held by the communicant himself, evidently the hands of the latter must be held above the cloth, as our correspondent says, as at table. When the altar paten is used in the distribution of Holy Communion, for instance, at Solemn Mass, it is the deacon and not the communicant who holds it under the chin of the latter. In this case, our own recommendation would be that the one receiving Holy Communion should raise the cloth near his face, placing his hands *under* the linen.

RAISING THE CHASUBLE AT THE ELEVATION

Question: What is the meaning of the vestment being raised at the elevation during the consecration of the Mass? We were told in the seminary that the lifting of the vestment at the genuflection during the Mass originated at the time when priests wore very long vestments and it was done to keep the vestment from falling all over the floor. That I can easily understand; but why the vestment should be raised at the elevation during the consecration I can not understand.

Answer: While it does seem to serve no practical purpose and to have no symbolic meaning, nevertheless the raising of the chasuble by the server at the elevation of the Host and again at the elevation of the Chalice is definitely prescribed by the rubrics of the Missal. In the *Ritus servandus in celebratione Missae* (VIII, 6) we read: "Minister manu sinistra elevat fimbrias posteriores planetae, ne ipsum celebrantem impediat in elevatione brachiorum; quod et facit in elevatione Calicis." With vestments of the present day, even those of the so-called Gothic design, there is no need to raise the lower portion that the priest may be more free in elevating the Host and the Chalice. However, since the direction is still contained in the official ceremonial to be followed at Mass, it should be observed. It is to be noted, in this connection, that the chasuble is to be raised only for the elevations and *not* for the genuflections which immediately precede and follow the elevations.

WHEN AN ALTAR LOSES ITS CONSECRATION

Question: I would appreciate an opinion whether the *mensa* (top) of a consecrated altar can be used as an altar stone if removed from the consecrated altar to another altar (not to be consecrated). Or would the altar have to be consecrated anew?

Question 2: If a consecrated altar is replaced, keeping only the top or *mensa* (correctly constructed according to the rules for a consecrated altar), could such an altar be reconsecrated with the short formula?

Answer 1: Canon 1200 of the *Codex Juris* provides that if the table of a fixed altar be removed from its permanent support, even momentarily, it *ipso facto* loses its consecration. The same canon legislates that the Ordinary may permit any priest to reconsecrate such an altar, using the very short form, which is found in the Ritual (Appendix, Fifth Section). This, however, evidently concerns the case where the table is replaced on its original supports and not transferred to others.

Answer 2: We do not think that the short formula may be used unless both table (*mensa*) and supports (*stipes*) had previously been consecrated together as one altar. Hence, if the *mensa* is moved to a new *stipes*, the entire ceremony would have to be performed as for a completely new altar.

William J. Lallou

THE LAST VERSE OF PSALM 109

Question: The last verse of the Messianic Psalm 109 runs: "De torrente in via bibet; propterea exaltabit caput" ("He shall drink of the torrent in the way; therefore shall he lift up the head"). For years I have wondered at the meaning of this verse. The new Vatican *Psalterium breviarii Romani* published by Benziger Brothers with the *Imprimatur* date of 1945 prints the verse as above substituting *extollet* for *exaltabit*.

In 1933 Fr. A. Rembold, S.J., published *David's Psalms of the Roman Breviary in Latin and German.* The corrections in this remarkable work are many and striking at times. Though my question refers only to the last verse of the glorious Messianic Psalm 109, headed by Fr. Rembold: *Christi munus regium et sacerdotale* (The Messias Priest and King), nevertheless I shall quote the entire Psalm according to his translation both in Latin and in English. The more important and sense-determining corrections are indicated by italics. The radical change of the last verse prompted the heading in question form of these lines, since nowhere else could I find Fr. Rembold's translation.

Dixit Dominus domino meo: "Sede ad dexteram meam;
Donec ponam inimicos tuos scabellum pedum tuorum."
Sceptrum potestatis tuae protendet Dominus:
Ex Sion dominare in medio inimicorum tuorum.
Penes te princip*atus* iam in die *generationis* tuae:
In *montibus* sanctis *unxit* te *regem.*
Juravit Dominus et non paenitebit eum: *"Ego genui te;*
Tu es sacerdos in aeternum secundum ordinem Melchisedech."
Dominus a dextris tuis confringit in die irae suae reges.
Judicabit gentes *superbia tumidas* in terra *longe lateque;*
Dabit eam *hereditatem* in *manum* tuam: ideo exalta caput.

* * * * *

God's word to my Lord: "Be seated at my right
Until I place Thy enemies as a stool for Thy feet."
Thy mighty scepter the Lord will let go forth from Sion:
Rule then in the midst of Thy enemies.
With Thee there was royal power on the very day of Thy generation;
On holy mountains has He anointed Thee for kinghood.
The Lord has sworn and never will He rue it: "I have begotten Thee;
Thou shalt be Priest for ever according to the way of Melchisedech."
The Lord at Thy right crushes kings on His day of wrath.
He judges nations filled with pride upon the wide earth.
He will place the earth in Thy hands as Thy inheritance: hence raise high Thy Head.

Answer: Taken literally, the last verse (7) means that the messianic king, while pursuing the enemy, will pause at a brook or stream by the wayside to refresh Himself. This refreshment will so invigorate Him that He will be able to raise His drooping head and press on to new victories and final triumph.

The psalm, however, is in large part allegorical; hence this passage must be interpreted metaphorically, especially since the wars and victories of the Messias are primarily in the spiritual rather than in the physical domain. Consequently, the stream by the wayside symbolizes the supernatural graces which will ever be at the disposal of the Messias in His quest for souls. With the aid of these graces He will always be able to overcome the weariness and other obstacles to His vocation as Saviour and continue on His victorious career. All this is briefly but sufficiently explained in Benziger's edition of the New Latin Psalter.

Rembold's corrections of the Hebrew Massoretic text of the psalm—henceforth to be designated as MT—are based throughout on an article by Herkenne in *Biblica*, 11 (1930) 450-57. MT reads: *min-nahal bad-derek yishteh, 'al ken yārîm rōsh* ("He will drink from a brook by the way; wherefore he will lift up his head"). Rembold changes this text as follows: *min-naḥal* (from a brook) to *manḥîl* (bestowing as inheritance); *bad-derek* (by the way) to *beyadeka* (into thy hand); *yishteh* (he will drink) to *yeshîthāh* (he will put it); *yārîm* (he will lift up or raise) to *harim* (lift thou up). The text so amended gives him the translation: "Dabit eam haereditatem in manum tuam: ideo exalta caput." However, these corrections are daring and unnecessary.

There is more justification for Rembold's revision of v.3. MT reads: *'ammeka nedaboth beyom ḥeyleka, behadere ḳodesh merehem mishḥar leka ṭal yaldutheka.* This may be translated: "Thy people are free-will offerings on the day of thy power (expedition); in the splendor of holiness from the womb of the dawn thine is the dew of thy youth." With some good will and an equal amount of mental gymnastics sense may be made out of these words. But there can be little doubt that there is some corruption of the text. The LXX, likewise, is unsatisfactory. Translated into English it reads: "With thee is dominion on the day of thy power; from the womb, before the dawn (or: the daystar) have I begotten thee." This supposes the following Hebrew archetype: *'immeka nedîboth* (or *nedîbûth*) *beyom heyleka, merehem mishshaḥar yelidtîka.* Comparison of this archetype with MT shows that both MT and LXX had the same consonantal text, with the exception that LXX omits *leka tal* (thine is the dew). This, however, is found in the Syriac and should be retained. The LXX cannot be correct for various reasons, chiefly, however, because it attributes a womb to the Father, which is a physiological monstrosity.

Accordingly, Herkenne followed by Rembold, makes these corrections, founded partly on the LXX and partly on his own ingenuity: *'ammeka* (thy people) to *'immeka* (with thee, *penes te); nedaboth* (free-will offerings) to *nedîboth* (dominion, *principatus); heyleka* (thy power) to *holeleka* (thy generation, *generationis tuae); behadere ḳodesh* (in holy splendor) to *beharere ḳodesh* (on holy mountains, *in montibus sanctis*); *mishḥar* (dawn) to *meshaḥeka* (he anointed thee, *unxit te); leka ṭal* (to thee dew) to *melek* (*regem*, king); *yaldutheka* (thy youth) to *yelidtîka.* It is to be noted, however, that he transfers *yelidtîka* (I have begotten thee, *genui te*) to the end of v. 4a. This gives him the version: "Penes te principatus iam in die generationis tuae. In montibus sanctis unxit te regem."

The reconstruction of the text attempted by the authors of the New Psalter is less drastic. They translate: "Tecum principatus die ortus tui in splendore sanctitatis, ante luciferum, tanquam rorem, genui te." This is closer to the traditional form of the text cited by the Greek and Latin Fathers. It supposes the following Hebrew archetype: *'immeka nedîboth beyom hileka be hadere ḳodesh, beṭerem shahar keṭal yelidtîka.* In the first half of the verse (3a) every single consonant of MT has been retained, the only difference being the vocalization, which was added in MT after the sixth century A.D. In the second half of the verse (3b), *merehem* (from the womb), found both in MT and LXX, is considered to be a miswriting for *beṭerem* (before). This can be defended on palaeographical grounds. The *m* in *mishḥar* is thought to be a dittography of the final *m* in *beṭerem* and so is dropped; this results in the reading *shaḥar* (dawn, daystar, *lucifer.*) *Leka ṭal* (thine is the dew) is treated as a corruption of *keṭal* (like dew), which is not implausible. *Yelidtîka* of LXX is substituted for *yaldutheka;* this implies no change of consonants. As amended, the text declares that the Messias was endowed with dominion on the day of His origin in holy splendor and that this dominion is based on His eternal generation from the Father, who begat Him mysteriously, like the dew which arises secretly before the dawn.

Rembold's remaining emendations are unacceptable. In v. 4a, "ego genui te" has been transposed from v. 3, as already noted.

It does not improve the sense. In v. 6, "superbia tumidas" (bloated with pride) is a textual correction. The *male gewiyyoth* of MT, meaning "full of bodies" and consequently difficult to understand, is changed to *mele ge'uth*, "full of pride." The version of the New Psalter supposes no change of the consonants whatever in contrast to Rembold's emendation; it merely substitutes *mille* (he filled) for *male* (full). Finally, Rembold deletes *maḥaṣ rosh* (he will smite a head) as being unintelligible. But if *rosh* is taken as a collective—as it may—there is no need for rejecting the clause; it signifies literally that the Messias will crush many heads of His enemies. Rembold's "longe lateque" is simply another rendering for the Hebrew phrase *'al ereṣ rabbah*, and is equivalent to the New Psalter's *late per terram*.

MICHAEL J. GRUENTHANER, S.J.

FIFTY YEARS AGO

In the December, 1896, issue of *The American Ecclesiastical Review*, the leading article is an inspiring commentary on the hymns recited at Matins and Lauds on the feast of the Holy Innocents—*Audit tyrannus anxius* and *Salvete, flores martyrum*. The author, Fr. H. T. Henry, informs us that they are excerpts from the *Cathemerinon* of Prudentius. . . . Several articles on Catholic juvenile literature make up the bulk of the issue. Fr. Francis Finn, S.J., calls for books of fiction for young folks, pervaded with supernatural ideals. . . . Marion J. Brunowe presents the answers of a number of contemporary authors to the question: "Why I write Catholic stories for Catholic children." Among those who reply are Fr. Finn, Maurice Francis Egan, Eleanor Donnelly and Ella Dorsey. . . . Fr. John Talbot Smith suggests the inauguration of a Catholic periodical for the young, which will offset the trashy literature to which so many are devoted. . . . An anonymous Catholic publisher explains that the chief reason why Catholic books are more expensive than others is that the demand for them is comparatively small. He tells us that the usual edition of a Catholic book is 500 copies, and the annual sale from 250 to 500 copies. . . . W. Gaston Payne and a religious of the Holy Child submit lists of books suitable for a children's library. . . . In the *Analecta* we find the text of one of Pope Leo's famous encyclicals on the Rosary, issued on Sept. 20, 1896. In this document the Pontiff calls our Lady *ad Mediatorem Mediatrix*.

F.J.C.

Analecta

The March, 1946, number of the *Acta Apostolicae Sedis* is dedicated almost in its entirety to the reporting of the Secret Consistory of Feb. 18, the Public Consistory of Feb. 21, and the Secret Consistory of Feb. 22.

It was in the first of these that the creation of the thirty-two cardinals occurred,[1] as well as the publication of the appointment of numerous archbishops and bishops,[2] among whom are listed Most Rev. Urban J. Vehr, D.D. (his appointment as archbishop is involved), Most Rev. Edwin V. Byrne, D.D. (his appointment to the See of Santa Fe is involved), Most Rev. Henry P. Rohlman, D.D. (his appointment as coadjutor to the Archbishop of Dubuque is involved), Most Rev. Richard J. Cushing, D.D., Most Rev. Joseph E. Ritter, D.D. (his appointment as Archbishop of Indianapolis is involved), Most Rev. James H. Ryan, D.D. (his appointment as archbishop is involved), Most Rev. James J. Sweeney, D.D., Most Rev. Laurence J. FitzSimon, D.D., Most Rev. Peter W. Bartholome, D.D., Most Rev. Sidney M. Metzger, D.D. (his appointment as coadjutor to the Bishop of El Paso), Most Rev. Joseph C. Willging, D.D., Most Rev. Edward G. Hettinger, D.D., Most Rev. William P. O'Connor, D.D. (his appointment to the See of Superior is involved), Most Rev. Edward F. Hoban, D.D. (his appointment as coadjutor to the Bishop of Cleveland is involved), Most Rev. Martin J. O'Connor, D.D., Most Rev. Augustine Danglmayr, D.D., Most Rev. Ambrose Senyshyn, O.S.B.M., D.D., Most Rev. John J. Boylan, D.D., Most Rev. Leo Binz, D.D., Most Rev. William T. McCarty, C.SS.R., D.D., Most Rev. Anthony Schuler, D.D. (now deceased; his transfer to a titular see is involved), Most Rev. Joseph A. Burke, D. D., Most Rev. James A. McFadden, D.D. (his appointment to the Diocese of Youngstown is involved), Most Rev. Bryan J. McEntegart, D.D., Most Rev. James P. Davis, D.D., Most Rev. Francis J. Haas, D.D., Most Rev. Ralph L. Hayes, D.D. (his appointment to the See of Davenport is involved), Most Rev. Matthew F. Brady, D.D. (his appointment to the See of Manchester is involved), Most Rev. William T. Mulloy, D.D., Most Rev. Michael J. Ready, D.D., Most Rev. Edward F. Ryan, D.D., Most Rev. Henry J. Grimmelsman, D.D., Most Rev. John G. Bennett, D.D., Most Rev. Eugene J. McGuinness, D.D. (his appointment as coadjutor to the Bishop of Oklahoma-Tulsa is involved), Most Rev. Stanislaus V. Bona, D.D. (his appointment as coadjutor to the Bishop of Green Bay is involved), Most Rev. Joseph P. Donahue, D.D., Most Rev. John F. O'Hara, C.S.C., D.D. (his appointment to the See of Buffalo is involved), Most Rev. Francis J. Schenk, D. D., Most Rev. Edward J. Hunkeler, D.D., Most Rev. Vincent S. Waters, D.D., Most Rev. John K. Mussio, D.D., Most Rev. Henry J. O'Brien, D.D., Most Rev. James L. Connolly, D.D., Most Rev. Andrew J. Brennan, D.D. (his transfer to a titular see is involved), Most Rev. Louis F. Kelleher, D.D., Most Rev. William R. Arnold, D.D., Most Rev. William A. Scully, D.D., Most Rev. John P. Treacy, D.D., and Most Rev. Lawrence J. Shehan, D.D.

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[1] *Acta Apostolicae Sedis,* XXXVIII (1946), 103.

[2] *Ibid.,* p. 106.

In the Public Consistory of Feb. 21,[3] the red hat was imposed on the newly created cardinals. The ceremonies of the closing and the opening of the mouth of the latter took place at the Secret Consistory on the next day.[4] Between these two sets of ceremonies, the appointment of other bishops was announced, among them Most Rev. William P. O'Connor, D.D. (his appointment to the See of Madison is involved), Most Rev. Charles P. Greco, D.D., Most Rev. Albert Meyer D.D., and Most Rev. Thomas L. Noa, D.D. After the ceremonies of the opening of the mouth, the ring was given the cardinals, and their titular churches assigned. To John Cardinal Glennon (now deceased) was assigned the Church of St. Clement; to Edward Cardinal Mooney, that of St. Susanna; to Samuel Cardinal Stritch, that of St. Agnes Outside the Walls; to Francis Cardinal Spellman, that of SS. John and Paul.

The same number of the *Acta Apostolicae Sedis* reports the assignment of the newly created cardinals to the respective Sacred Congregations.[5] John Cardinal Glennon was assigned to the Sacred Consistorial Congregation and the Sacred Congregation of the Fabric of St. Peter; Edward Cardinal Mooney, to the Sacred Congregations of the Council, of the Propagation of the

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[3] *Ibid.*, p. 131.

[4] *Ibid.*, p. 134.

Ibid., p. 138.

Faith, and of Rites; Samuel Cardinal Stritch, to the Sacred Congregations for the Oriental Church, of the Propagation of the Faith, and of Seminaries and Universities; Francis Cardinal Spellman, to the Sacred Consistorial Congregation and to the Sacred Congregations for the Oriental Church, of the Propagation of the Faith, and of Seminaries and Universities.

The April number of the *Acta Apostolicae Sedis* reports the Allocution delivered by our Holy Father to the cardinals on Feb. 20.[6] In it he contrasts the supernationality of the Church with secular imperialism, showing that the Church operates intensively rather than extensively, striving for the souls of individual men, and influencing society through the moral conduct of individuals, stabilizing them not by enforced uniformity, but by enabling them to do as much for themselves as they can without the interference of government. It takes men in the time and place it finds them, not resorting to deportations in the interest of theory nor discounting the present or the past in the interest of the future. Nevertheless, its marvelous unity surpassing time and place is symbolized and strengthened through the Holy Sacrifice of the Mass which, offered in every place, saves the sinner of today, as it has done in the past and will continue to do in the future. The Allocution closed with the granting of the Apostolic Benediction.

On Feb. 25,[7] His Holiness spoke to the assembled diplomatic corps, replying to the felicitations which it expressed through its Dean, the Ambassador from Portugal, on the occasion of the Consistory. He prayed that the unanimity they had shown in this act might be transferred onto the scene of world affairs, resulting in a grand polyphony of peace. For the immediate present, he asked their co-operation in the repatriation of exiles and in the promotion of truth in diplomatic relations. He took occasion to deny that he had ever given the slightest indication of approval of the invasion of Russia in 1941.

The May number of the *Acta Apostolicae Sedis* contains the radio appeal of our Holy Father, made on April 4.[8] He denounces hoarding, especially for commercial gain, while he appeals for realization that hunger must be appeased before attempts are made to fix guilt or to decide who is the more worthy. He ex-

[6] *Ibid.*, p. 141.

[7] *Ibid.*,p. 152.

[8] *Ibid.*, p. 165.

presses his gratitude for the aid given by the countries of the Western Hemisphere, especially the United States, Canada Argentina and Brazil, not omitting the efforts of Great Britain.

In this number, too, there is reported the letter of His Holiness to Cardinal Hlond and the Polish hierarchy, replying to the letter sent him by them on the occasion of their meeting in Czestochowa. The letter is dated Jan. 17.[9] In it our Holy Father regrets the repudiation of the Concordat, protesting that there was no violation of it on the part of the Holy See. He also expresses his indignation at the divorce law enacted in Poland, and urges the hierarchy to counteract its effects by vigilance and instruction. He insists on the opening of seminaries and on the training of priests in the spirit of those who gave their lives in the defense of the faith in the course of the war that has just ended.

In his Allocution to the Italian Ambassador, Pasquale Diana, on the occasion of the latter's presentation of his credentials, on Feb. 10,[10] expressing his appreciation of the difficulty of the mission in the presence of the unsettled conditions following a war that the great majority of the Italian people did not want, he affirmed his confidence that the Italian people would be able, assisted by Divine Providence, to make a valuable contribution to the foundation of a new world order based on equity and law.

The Allocution to the Belgian Ambassador, delivered Feb. 13, on the occasion of the latter's presentation of his credentials,[11] laments the fact that Belgium was twice within a single generation the theater of an exterminating war, but praises the love of liberty and of peace characteristic of the Belgians. The way to peace lies in the consecration by the Powers of their forces to the service of law and not to its violation.

On Feb. 16[12] our Holy Father delivered an Allocution to the Spanish Ambassador on the occasion of the latter's presentation of his credentials, praising the loyalty of Spain in the past and noting the merited post of honor Spain enjoys in that, spared the horrors of the world war, it is able the more effectively to contribute its offices to the alleviation of the necessities of mankind through the restoration of peace and justice.

The annual exhortation delivered by our Holy Father at the beginning of Lent to the pastors and the preachers of Rome was made this year on March 16.[13] The characteristic feature of it was the assertion of the right of the clergy to instruct their people in matters of religion and morals, even though they are connected with social, political, and economic life. He denied that this was a mingling in politics, as forbidden by the Concordat. Violations of the Concordat would be punished by the Church if they occurred, but the unilateral right of the State to proceed against alleged violations our Holy Father emphatically denied, and, in any event, the priest is not to be judged as if he were an official of the State. The humble works of the ministry are highly praised: preaching, catechetical instructions, and the hearing of confessions. The delegation of all this type of work to co-laborers is censured. The preaching fervor of the Curé of Ars is praised as being within the reach of all.

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[9] *Ibid.*, p. 172.

[10] *Ibid.*, p. 178.

[11] *Ibid.*, p. 179.

[12] *Ibid.*, p. 180.

A letter of Jan. 22[14] authorizes the Apostolic Nuncio in Chile to act as the Legate of our Holy Father at the National Eucharistic Congress at Magellano, Chile. Letters of felicitation were sent on Oct. 8, 1945[15] to the Superior General of the Missionaries of the Blessed Virgin of La Salette on the occasion of the observance of the centenary of the apparition of the Blessed Virgin in that town, an observance with which were joined the sessions of the Fifth French Marian Congress; on Oct. 19, 1945[16] to the Superior General of the Augustinians of the Assumption on the occasion of the centenary of the founding of the Society; on Jan. 26[17] to His Eminence, Dennis Cardinal Dougherty, on the occasion of the silver jubilee of his elevation to the cardinalate; on Feb. 11[18] to His Eminence, Michael Cardinal Faulhaber, on the occasion of the silver jubilee of his elevation to the cardinalate; on March 28[19] to His Eminence, Francesco Cardinal Marchetti Selvaggiani, on the occasion of the golden jubilee of his ordination; and on April 30[20] to His Eminence, Federico Cardinal Tedeschini, on the occasion of the golden jubilee of his ordination and the silver jubilee of his consecration.

The establishment of the Archdiocese of Omaha is reported in a Constitution published in the June number of the *Acta Apostolicae Sedis*, dated July 28, 1945.[21] A decree of the Sacred Consistorial Congregation, dated Jan. 5,[22] reports modifications of the boundaries of the Dioceses of Porto and Santa Rufina.

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[13] *Ibid.*, p. 182.

[14] *Ibid.*, p. 175.

[15] *Ibid.*, p. 155.

[16] *Ibid.*, p. 157.

[17] *Ibid.*, p. 204.

[18] *Ibid.*, p. 176.

[19] *Ibid.*, p. 177.

[20] *Ibid.*, p. 205.

An Apostolic Letter of Jan. 16[23] raises St. Anthony of Padua to the rank of a Doctor of the Church, recounting his erudition and his zeal in providing adequate instruction for the early Franciscans, and lauding his love for the Scriptures, especially the gospels.

A decree of the Sacred Congregation of Rites dated Dec. 9, 1945,[24] declares that proof sufficient has been offered of the two miracles required for beatification in the case of the Venerable Servant of God, Maria Teresia Eustochio Verzeri, Foundress of the Daughters of the Sacred Heart.

A decree of the Sacred Penitentiary date Nov. 21, 1945,[25] attaches an indulgence of fifty days to the kissing of the ring of a prefect Apostolic. The Sacred Penitentiary, under date of March 20, 1946[26] solved three questions in relation to the Way of the Cross, replying that the making of the Way of the Cross in accordance with the norm of the decree of Aug. 6, 1757, whereby the priest with two clerics makes the Way of the Cross while the people remain in their places, is restricted to the public devotion in a church, and is not extended to the devotion performed by religious in their oratories; however, when the oratory is so small that confusion would result if all the religious attempted to march from station to station (circumstances mentioned in the decrees of Feb. 27, 1901 and May 7, 1902), it suffices for even one religious woman to proceed from station to station, while the others remain in their places; and this is true also if one non-religious, a member of a group living in common, *v.g.* a student, makes the Way of the Cross in the presence of other non-religious, *v.g.* other students, assembled in the oratory of the religious (cf. can. 929).

Under date of Jan. 4,[27] the Pontifical Commission for the Interpretation of the Canons of the Code replied to three doubts: it replied that in can. 692 there is no dispensation from the performance of the pious works prescribed in connection with the enjoyment of the rights, privileges, indulgences, and other spiritual favors with which a pious association is endowed; that under can. 1216, §1, compared with can. 1226, §1, there is no selection of a church for burial implicit in the existence of a family tomb in that church; and that the disqualification preventing a spouse from attacking his marriage as asserted in can. 1971, §1, 1°, does not disqualify him from being a party to the action and that his acting in this capacity does not affect the sentence with irremediable nullity, according to the norm of can. 1892, 2°.

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[21] *Ibid.*, p. 197.

[22] *Ibid.*, p. 207.

[23] *Ibid.*, p. 200.

[24] *Ibid.*, p. 210.

[25] *Ibid.*, p. 159.

[26] *Ibid.*, p. 160.

[27] *Ibid.*, p. 162.

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE

Acta Apostolicae Sedis

Assistant at the Pontifical Throne:

Sept. 13, 1945: Most Rev. William J. Hafey, D.D., Bishop of Scranton.

Protonotaries Apostolic: ad instar participantium:

May 5, 1945: Rt. Rev. Msgr. Frederick Ketter, of the Diocese of Evansville.

Feb. 12, 1946: Rt. Rev. Msgr. Edward J. Mungovan, of the Diocese of Fort Wayne.

Domestic Prelates of His Holiness:

Feb. 11, 1945: Rt. Rev. Msgrs. Clarence J. Riordan, Thomas M. Kealy, Maurice W. Helmann, and Francis J. Kopecky, of the Diocese of Lincoln.

Feb. 14, 1945: Rt. Rev. Msgrs. F. Joseph Manns, Michael A. Ryan, John F. Fannon, John K. Cartwright, Alonzo J. Olds, Nicholas M. Jaselli, William P. Smith, Joseph J. Leary, John F. Eckenrode, John H. Eckenrode, Joseph V. Buckley, J. Francis Leary, and John J. Russell, of the Archdioceses of Baltimore and Washington. The appointment to the rank of Domestic Prelate of the present Auxiliary Bishop of these Archdioceses, Most Rev. Lawrence J. Shehan, D.D., is also reported under this date.

April 30, 1945: Rt. Rev. Msgrs. Amos E. Giusti, John B. Franz, and Louis Hufker, of the Diocese of Springfield in Illinois.

May 8, 1945: Rt. Rev. Msgrs. Joseph J. Hoellmann, of the Diocese of Corpus Christi; James A. Bulfin, of the Diocese of Camden; August J. Sprigler, of the Archdiocese of Indianapolis.

May 21, 1945: Rt. Rev. Msgrs. Osias Boucher, Edward J. Moriarty, and Michael J. O'Reilly, of the Diocese of Fall River.

July 5, 1945: Rt. Rev. Msgr. John P. Boland, of the Diocese of Buffalo.

Sept. 19, 1945: Rt. Rev. Msgr. James H. Cotter, of the Diocese of Steubenville.

Oct. 2, 1945: Rt. Rev. Msgr. Michael J. Schmitz, of the Diocese of Green Bay.

Oct. 20, 1945: Rt. Rev. Msgrs. John M. Kiely, of the Diocese of Winona, and Daniel J. Brady, of the Archdiocese of Newark.

Oct. 24, 1945: Rt. Rev. Msgrs. Thomas J. McNamara, of the Diocese of San Diego, and Wilfrid J. Giroux, of the Diocese of Salt Lake.

Nov. 20, 1945: Rt. Rev. Msgrs. Stephen N. Moore, Maurice P. Sammon, Frank A. Cleary, William P. Burke, James B. Reidy, of the Diocese of Peoria; John F. Cogan, James L. Collins, Herman J. Leising, Clarence G. Issenman, Matthias F. Heyker, and Edward A. Freking, of the Archdiocese of Cincinnati.

Dec. 17, 1945: Rt. Rev. Msgrs. Joseph B. Illig, Joseph A. Lewandowski, John B. Surprenant, John E. Gatzke, Felix Vogt, George O. Dequoy, John G. McCullough, of the Diocese of Saginaw.

March 14, 1946: Rt. Rev. Msgr. Leo R. Pulling, of the Diocese of Buffalo.

Knight of the Order of St. Gregory the Great, civil class:

Sept. 19, 1945: Daniel McCarthy.

Commander with plaque of the Order of St. Sylvester the Pope:

Dec. 28, 1945: Major Felix Pasqualino.

JEROME D. HANNAN

The Catholic University of America,
Washington, D. C.

TEMPORAL BLESSINGS FROM THE KINGSHIP OF CHRIST

If men, both in private and publicly, will but recognize the sovereign power of Christ, the signal benefits of true liberty, of calm order, of harmony, and of peace will descend upon the whole human race.

—From the encyclical *Quas primas,* by Pope Pius XI (Dec. 11, 1925), in *The Encyclicals of Pope Pius XI: Introduction and Translation* by Archbishop James H. Ryan (St. Louis and London: B. Herder Book Co., 1927), p. 142.

Book Reviews

ARE CATHOLIC SCHOOLS PROGRESSIVE? By Laurence J. O'Connell. St. Louis: B. Herder Book Co., 1946. Pp. ix + 167. $1.75.

Perhaps this volume would have been better entitled "Can Catholic Schools Be Progressive?" or "Should Catholic Schools Be Progressive?". It is precisely these more practical questions which the author answers in his small but useful volume. Moreover, it is apparently his purpose to indicate that our Catholic schools can and should be progressive to some extent. Only one-third of the book is concerned with a factual reply to the title-question, whereas two-thirds of the matter is devoted to those mentioned above. It is in these sections that the real value of the work appears, so that it might well have been made more apparent and appealing by a more adequate reference in the title, because it is exactly these suggested title-questions which first demand an answer. Then, we will have both the ready and the right evaluation of Catholic schools in terms of progressive education, as correctly understood.

Fr. O'Connell properly distinguishes between the good and the bad ideas of the progressives by differentiating their ends and their means of education. For more than a decade *"progressive education"* has been a phrase which, at its mention, arouses interest, concern, controversy and contradiction. The confusion which has resulted from its usage is typical in the history of any topic whose denotation is supplanted by its connotation. We are living in a world of words in which almost any word has a world of meanings; and any attempt at clarification of the issues involved in its use is a welcome contribution to the advancement of real thought rather than of so-called "realistic" trifling. We have had enough of this "realism" in the philosophy and the psychology of education. We have had too little of the historical or traditional *idealism* of education. In the short space at his disposal, the author has emphasized this.

While the treatment is summary, the criticism of progressive educational philosophy is adequate for a quick appraisal thereof in the light of Catholicism, although some of the most pertinent texts of Pius XI's encyclical on Christian Education are not cited with reference to the naturalistic approach of the progressives. The bibliography, moreover, carries no reference to the Catholic University Commission on American Citizenship's *Better Men for Better Times* nor to Boffa's *Canonical Provisions for Catholic Schools,* both of which are replete with research material for the present subject. The author's emphasis on the distinction between the progressive philosophy and the progressive practices should be widely welcomed and constantly remembered by our teachers. It is the basis for his conclusions and suggestions, which may be summed up by saying that Catholic Schools *cannot* accept the total philosophy of the progressives but that it not only *can* but, perhaps, *should* employ some of their practical procedures.

The survey of twenty archdiocesan and diocesan school systems which the author presents vindicate this latter conclusion with "reasoned caution," and amply enough should be of some persuasive value in stimulating its acceptance. We must be educationally "progressive" in the right meaning of the term. While the survey shows that this has been partially accomplished in some of our schools, it also indicates the extent to which we have failed therein. It is interesting to note that the word "guidance" does not appear in the index, yet it is most probably in the field of guidance that the progressive practices can be best adapted to our traditionally conservative philosophy. Guidance is an essential in the progressive terminology. It is also an essential notion in the Catholic theory of education. When we adopt the progressive practices of guidance according to our Catholic theory thereof we can truly say that Catholic Schools are progressively orthodox.

GERALD A. RYAN

ST. PAUL, APOSTLE AND MARTYR. By Igino Giordani. Translated from the Italian by Mother Clelia Maranzana and Mother Mary Paula Williamson, Religious of Our Lady of the Retreat in the Cenacle. New York: The Macmillan Co., 1946. xviii + 286. $2.50.

"Of the making of books there is no end," wrote Ecclesiastes centuries ago. His statement can be applied to books on the great Apostle, St. Paul. We rejoice that St. Paul continues after nearly two thousand years to be the subject of perennial interest. He deserves it because of his magnetic personality, his flaming love and zeal for Christ and His kingdom, and the astounding and far-flung fruits of his apostolic labors.

The present book is not controversial; it is a simple narrative which follows the pattern laid down for us by St. Luke in the Acts, yet sufficiently amplified and supplemented by information gleaned from St. Paul's epistles and from profane sources of information to present the Apostle of the Gentiles as a living, magnetic and dynamic personality.

The book is not intended for the specialist; it is rather a popular presentation, based, however, on reliable sources. The style is rather casual, yet dignified and attractive. It sustains interest throughout.

The author's noble purpose is to inspire those readers who have not yet done so, "to study for themselves, and in the letters themselves, St. Paul." We think that the author will succeed in this purpose with all those who read the fascinating story he presents in this book, for St. Paul's soul was a firebrand, and no one can approach that firebrand "without feeling the flame." We think that the most interesting chapters are those which draw a comparison between St. Paul and Seneca, and which treat of the Apostle's character and works.

Occasionally we note a possibility stated as a fact. For example on p. 43 St. Paul is presented "as suffering so much from eye trouble." On p. 52 we note an anachronism, which we suspect is attributable to the translators rather than to the author: "If He [Jesus] had been a temporal king, then, oh yes! they would have followed Him, weapons in hand, against the Roman Caesar, as they had done with Bar-Chocheba." This pretender to Messianic honors lived a hundred years later than our Lord. But these minor flaws and others that could be pointed out do not detract from the general excellence of the book, which we hope will have a wide sale.

JOSEPH L. LILLY, C.M.

ST. AUGUSTINE'S EPISCOPATE. A BRIEF INTRODUCTION TO HIS WRITINGS. By W. J. Sparrow Simpson, D.D. London: Society for Promoting Christian Knowledge, 1944. Pp. xiv + 144. 7s.6d.

This little book is a sequel to Simpson's earlier study, *St. Augustine's Conversion* (1930). It treats of Augustine's life and influence as a priest and especially as a bishop. In twenty short chapters it deals with the incessant labors and momentous problems that occupied the great bishop of Hippo Regius. Representative titles are: "African Church Divisions," "The Preacher," "On the Necessity of Grace," "Theory of Predestination," "Prayer for the Dead," "The Revision of His Writings." Considering the purpose of the book as expressed in the sub-title, the sketches of Augustine's works are well-compassed. It is certainly agreeable, too, that within these few pages he is so often made to speak to us himself in passages judiciously chosen. Also one of the good features of the book is that these quotations, illustrative of the saint's thinking, are regularly compared with the pertinent Scriptural tradition—always a primary concern of St. Augustine.

The bibliographies usually appended to the end of the several chapters are indeed very much behind the times. Though Simpson is not at all chary of foreign literature *(e.g.,* Mausbach, Alfaric, Gilson are quoted), one misses such names as Schmaus for the chapter "On the Trinity," and Hofmann for the chapter "Conception of the Church." On p. 17 St. Anselm's celebrated formula in the *Proslogium* is misquoted badly: *quo magis nihil concepi potest (magis* should be corrected to *maius,* and *concepi*—evidently a misprint for *concipi*— should read *cogitari).*

J. C. PLUMPE

THE CHURCH AND ITS APPOINTMENTS. By Monsignor Harold E. Collins, Ph.D. Westminster, Md.: The Newman Bookshop, 1946. Pp. xliv + 296. $2.50.

This reprint of the second edition of Msgr. Collins' very useful book is evidence of the demand which it well deserves. Not a manual of liturgy nor a book of ceremonial, this volume is an orderly summary of the prescriptions of the Church governing the structure of the church building and especially the details of its appurtenances. The laws of the Church have been quoted from the liturgical books, the Code of Canon Law, and the decrees of the Sacred Congregations. Supplementing the actual ecclesiastical legislation are the opinions of experts in the field of liturgy and at times practical suggestions of the author.

The book is divided into three unequal sections. The first treats of the church building itself. The second, and by far the longest, section concerns itself with the furnishings of the church: the altar and the tabernacle and their adjuncts, the sanctuary and the pulpit, the holy oils and the sacred vessels, the sacred vestments, the sacristy and the baptistery, the choir and the nave. The concluding and briefest section gives laws and suggestions referring to the parish registers, the record of baptisms, confirmations and marriages, the book of burials and the roster of members of the parish.

Not the least valuable feature of the volume is its convenient arrangement, making for facility in consultation. Another is the inclusion of interesting matter, not so easily found, like the distinction between the privilege of the portable altar and that of the private oratory. The proper norms to be followed in the conduct of exposition of the Blessed Sacrament are set down with accuracy and detail. As an example of the practical suggestions offered by the author, we may call attention to his solution of the awkward problem of suspending the antependium from the table of the altar (p. 139). Other suggestions of a practical nature are those which concern dimensions of the altar and the credence table, the sedilia and the pulpit, as well as of the vestments and the sacred linens. By way of improvement, a few illustrations or drawings, would be an attractive supplement to the text, though this is very clear, and we should like to see the author's idea of correct parish registry books exemplified by sample pages.

No work, involving such research and such clarity of presentation as Msgr. Collins' book, can, humanly speaking, be entirely free of errors, at least of a typographical nature. We note that in several places Benedict XII, instead of Benedict XIII, is named as the author of the *Memoriale rituum.* On p. 227, in the paragraph dealing with colored material under the cuffs of albs, it is stated that purple should be used for Bishops and Monsignori, but red is the correct color, as the lace cuff of the alb is supposed to be showing the red cuff of the cassock. Though the author (p. 213) tolerates a small cross in the center of the front fold of the corporal, this is not to be recommended as it affords a lodging place for particles of the Sacred Host. But such minor defects it is hypercritical to note in a volume so distinguished for its accuracy.

The Church Edifice and its Appointments may be confidently recommended to priests who are building churches or anxious to maintain them in accordance with liturgical law, to nuns and others employed as sacristans, and to laymen who as architects or builders are concerned in the correct construction and equipment of churches.

William J. Lallou

Spirit in Darkness. By Fr. Brice, C.P. New York and Cincinnati: F. Pustet Co., 1946. Pp. 356. $3.50.

The nature of this book is expressed more clearly in its subtitle: "A Companion to Book Two of the Ascent of Mt. Carmel." The author develops here his principle that St. John's *Ascent of Mount Carmel* was meant for every beginner in spiritual life. This principle is carried over from his first volume on the same subject, *Journey in the Night,* which was meant as a companion to the first book of the *Ascent. Spirit in Darkness* is not only a much larger but also a better book than its sister volume. The improvement is noticeable in the fact that the author does not wander away from his subject as he did in his first volume. He tries to explain St John of the Cross with St. Thomas Aquinas and with St. John of the Cross himself. A number of charts and appendices are added with the intention of bringing some light into the darkness of his subject.

The second book of the Ascent of Mt. Carmel treats of the active night of the spirit or the proximate means of ascending to union with God through the night of faith. Many basic elements of mystical theology are contained in this second book of the Ascent. Fr Brice, inverting somewhat the order of the Ascent, treats first of divine union and subsequently of the role of faith in contemplation, supernatural knowledge, locutions, visions, revelations, and spiritual feelings. We wonder how, in view of such mystical subjects and phenomena as those just mentioned, one may still insist that this work of St. John of the Cross was meant for every beginner. We are not convinced that the author's assumption has a solid foundation, nor that his *Spirit in Darkness* has made any clearer the second book of the Ascent of Mt. Carmel.

Pascal P. Parent

Book Notes

The Newman Bookshop at Westminster, Maryland, is to be congratulated for making easily available to American Catholic students Dr. R. P. Phillips' *Modern Thomistic Philosophy.* This English work, completed within the past decade, has become generally recognized as one of the best courses in scholastic philosophy available in the English language. The two volumes together sell for $7.50. The American reprints, although unabridged, are set up as attractive and compact books.

Students of Thomism will also derive great benefit from Sister Rose Emmanuella Brennan's able translation of St. Thomas Aquinas' commentaries on the two works of Boethius, *De Trinitate* and *De unitate intellectus.* The work is entitled *The Trinity and The Unicity of The Intellect* and is published by the B. Herder Book Co., at St. Louis. The book of 289 pages sells for $3.00. It is definitely a step in the right direction to bring some of the less publicized works of the Angelic Doctor into effective and usable translation. Too many of his writings are not readily available in the English language at all.

For that matter, there are certain treatises of St. Thomas which are not readily available to scholars in modern editions. It would seem that some enterprising and benevolent American publisher should set about printing the texts of the many ecclesiastical documents needed for scholarly work and not easily at the disposal of modern scholars.

An excellent English translation of *The Roman Martyrology* has recently been made by Fr. Raphael Collins and published by The Newman Bookshop of Westminster, Md. (pp. xiv + 352). It contains a scholarly introduction by the Catholic University's Dr. Joseph B. Collins, S.S. The translation is accurate and eminently readable. The various entries are listed under the modern system of days of the month, with no reference to the kalends, nones, and ides which have rendered the use of the Martyrology an esoteric exercise in times past. The translation sells for four dollars.

One of the most valuable of our spiritual books, *The Priest's Way to God,* by the learned American Franciscan, Fr. Thomas Plassmann of St. Bonaventure's, has been published in a second edition by the St. Anthony Guild Press, at Paterson, New Jersey. Fr. Plassmann has written magnificently practical meditations for his clerical confreres, arranging these meditations under the heading of the particular minor or major order most intimately connected with the individual virtue or act under discussion. In this second edition he has added reflections upon the state of perfection in the episcopacy. *The Priest's Way to God* is a book which cannot fail to benefit the priests and seminarians who are fortunate enough to come in contact with its teachings.

His Excellency, the Most Rev. Richard Oliver Gerow, Bishop of Natchez, has issued a pamphlet, *The Cross Casts a Weak Shadow Over Mississippi,* as an appeal for his section of the American Southern Home Missions. By means of maps of his state he shows graphically how, of the eighty-two counties in Mississippi, fifty-three are without a resident priest, thirty-three without a Catholic Church, and sixty-seven without institutions of Catholic education. Seventy-one of the counties are without colored parishes. Bishop Gerow's pamphlet can be of great service in Catholic schools throughout the nation in helping the people to understand the pressing needs of the Church in our own country.

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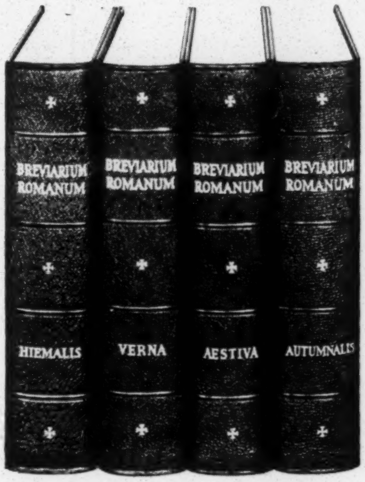

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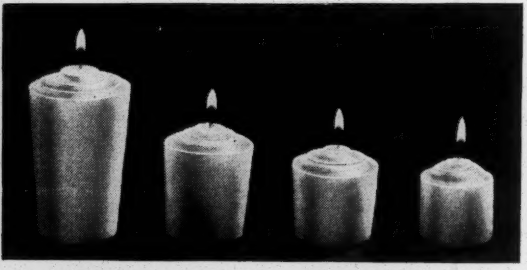

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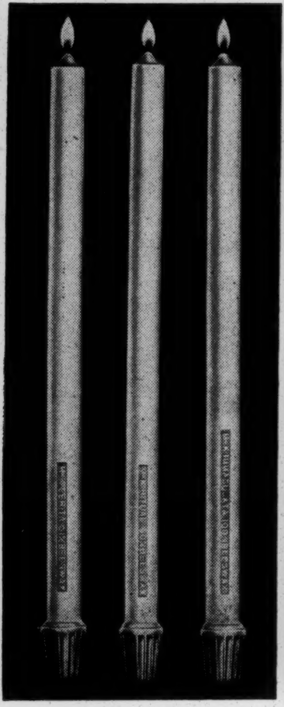

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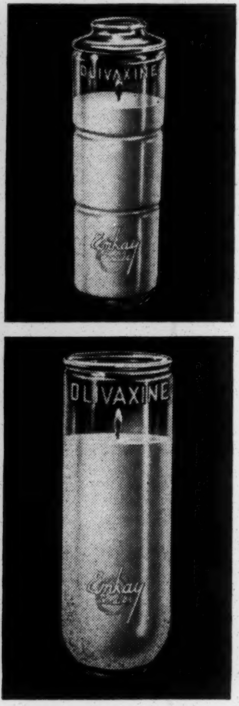

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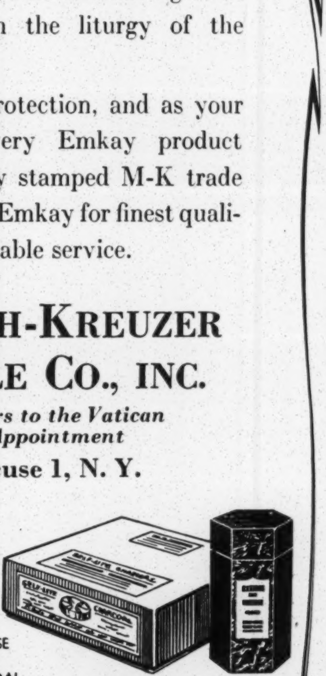

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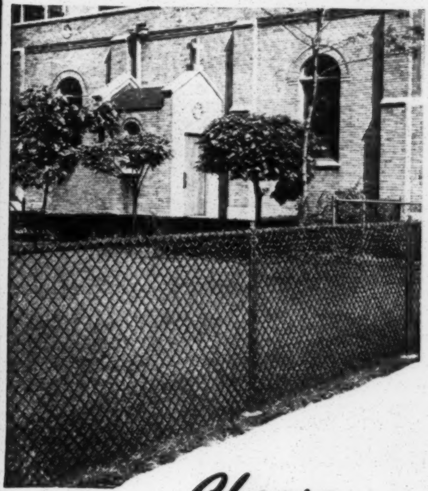

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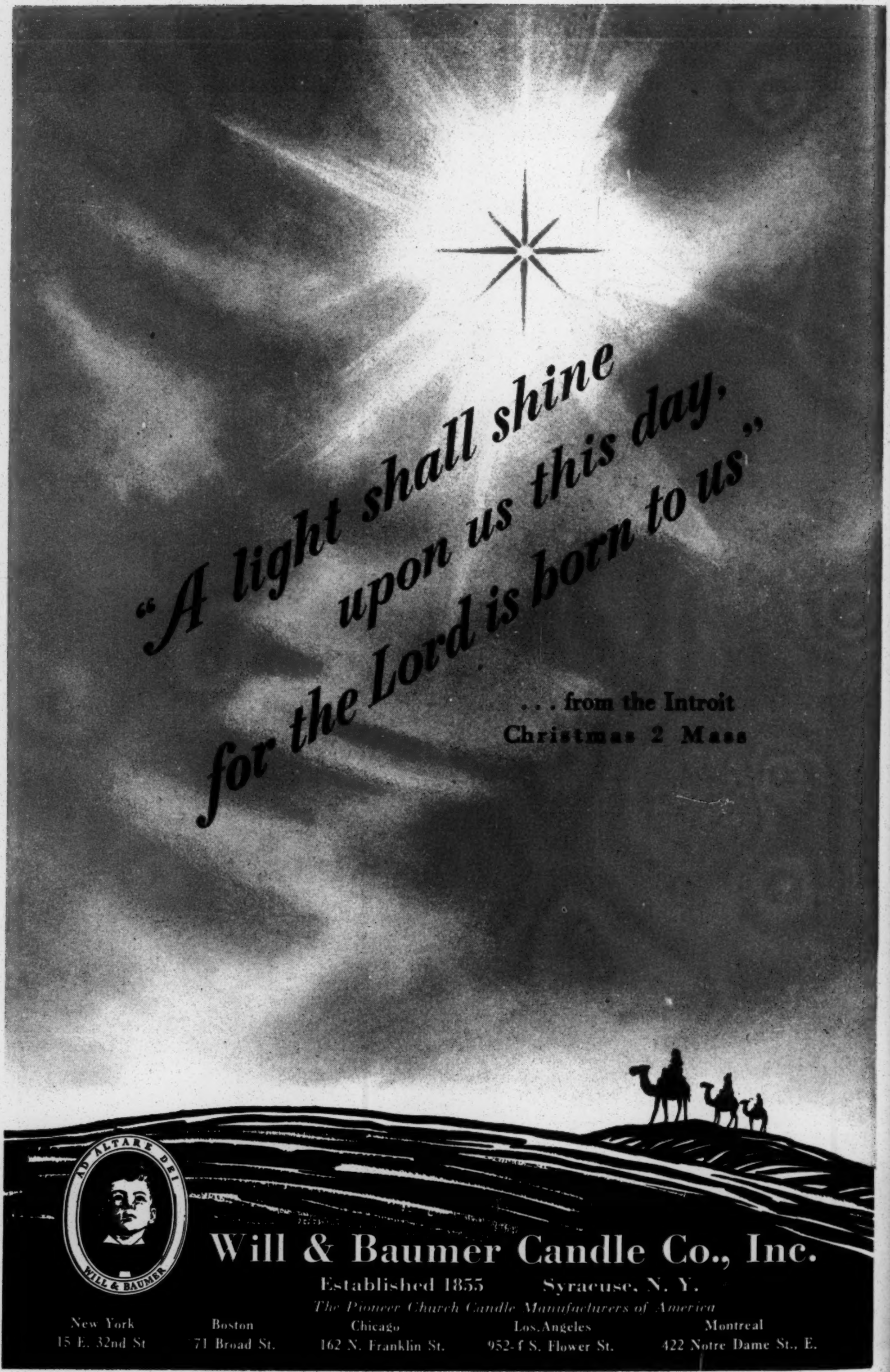
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